

**PATIENCE**

**AND ITS**

**Perfect Work**

**UNDER**

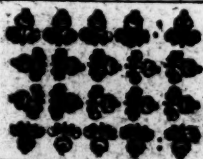
**SVDDEN & SORE**

**Tryals**

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*By Thomas Goodwin*

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ATTENTION

AND

PERFECT WORK

INDUSTRY

AND A GOOD

RESULT

By Thomas Gordon

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# PATIENCE.

## AND ITS PERFECT: WORK

Meditated, and Written *that week* the  
Deplorable Fire was at London,  
and upon That Occasion,  
Upon this Scripture

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Chap. 1. James a servant of God, and  
of the Lord Jesus Christ, to the  
twelve Tribes which are scattered  
abroad, Greeting.

*My Brethren, count it all joy when  
ye fall into divers temptations.*

*Knowing this, that the trying of your  
faith worketh Patience.*

*But let Patience have Her perfect  
work, that ye may be perfect and en-  
tire, wanting nothing.*

*If any of you lack wisdom, let him ask  
of God, that giveth to all men Libe-  
rally, and upbraideth not: and it  
shall be given him.*

A 2

Christian

**C**hristian Patience is my Subject; and the Perfect work of Patience v. 4. But as an Introduction thereunto, I must first open some things of the words in v. 1, 2.

1. As to the PERSONS he writes to, they were [*thetwelve Tribes scattered*] that had been and were bereft of their inheritance, in their native Countrey; and quitting that, had betaken themselves to banishment, multitudes of them, (I doe not say all) as appeares, Acts 8. 1. And at that time there was a great persecution against the Church which was at Jerusalem, and they were [*all scattred*] abroad throughout all the Regions of Judea and Samaria, except the Apostles. And Acts 11. 19. We find them, travell'd as far as Phenice, Cyprus, Antioch; who went from thence afterwards into other Countreys. The other Apostle who wrote to the same persons comforte them with this, (1 Epistle 1. v. 4.) That they were begotten again to a better Inheritance, then that of Canaan, which now they were depriv'd of.

2. I observe, that though these had been made, thus sufficiently destitute, and desolate already, and driven from house and home, to seek their livelihoods, with their families, in forraign countreys, that yet still, great and pressing troubles and miseries did follow them, as one wave doth after another, they were continually falling into divers and sundry tentations of all sorts. [Job 7, 18, God tryes us every moment, as in Job; Psal, 37, 13 we are chapped every morning, and Ps, 44, 22, killed, that is, in danger of death) all day long, as Rom. 8. God had not yet done with these.

3. He utters the *strangest paradox* upon this occasion that ever was, or can be uttered. And begins with it v. 2. *My Brethren Count it all ioy when ye fall into divers temptations.* Thus bluntly and abruptly without any mollifying preface, or sweetning introduction (unless that of [My Brethren] to make way for it. The fore part [Count it all ioy]) seems to carry a morall contradiction in the face of it unto the latter part [when ye fall into divers temptations.] And this latter seems to put an impossibility upon the former;

A 3                      which

which is the *duty* exhorted unto.

*Let us consider every word of each.*

1. Were it simply, that they are called upon to *Reioyce*, how uncouth is this to men in that posture and Circumstances they are suppos'd fallen into! Well but yet Count it *joy* (sayes he), not only *moderate*, keep in, and smother your contrary *passions*, which was the highest lesson, that *Phylosophy*, and the *Stoicks*, the best of Philosophers, had taught. But the Gospel calls upon us *Therefore*, &c. or [for] and upon these [Tentations] to *reioyce*. [Count it joy] that's the First.

2. *All joy*, the *highest joy*, for so *all joy* must needs be supposed to be.

3. And this, not when they should see by experience, the glorious issue and event these tentations do produce: But to account it *all joy*, - *afore hand*; as if they were possessed of what God promiseth shall be the assured and expected end, and to be *afore hand* as sure of it, as if they had it already.

Jer. 29. 11.

4. 'Tis not when they are assaulted with troubles, but when tentations are actually *broken in* upon them, and they lye under them.

5. Nor

5. Nor yet, w<sup>h</sup>n they are led into them by *steps*, or had met with them as in their way, But when they fall into them. 'Tis a *downfal* he speaks of, and that *suddenly*, at once, and utterly *unexpected*, by them.

6. Not when you fall into *one* or *two*, but into *Many* *Tentations*, as *elsewhere*, the word [*divers*] *here*, is and there. εκ πολλῶν  
Translated, 1 Pet. 1. 7. *Manifold*, And *Many* is imported in *Manifold*. The same word here,

7. And those not of *one* sort; or kinde, but [*Divers*] and so of several sorts, As in *Good name*, reproach, revilements; *Divers* also as to their *Bodies*, *Souls*, their *relations*, and *families*, *Friends*, *wives*, *children*, *inwards* outward man.

8. When you fall into them, as into a *Pit* and *snare*, and so they fall *round about* you, so as you have nothing to stand or lean upon, but *all about you*, falls *with* you, and *under* you, so as in all outward appearance, ye are sunk, and *overwhelmed* with the *ruines*. περικύπτει

In this case to Count IT ALL JOY, to shout as men in harvest, or that have gotten great spoyles, when their mi-  
series

series are so great, that they cannot be endured, that yet their joy must be so great, as more cannot be expressed. This is the *hardest duty*, that ever was required of the distressed hearts of men. And yet God would not require it, if it were not attainable; and it is attainable by no other principles, but of *Christianity*. And argues, that our *Christian Religion* (which is the only true wisdom. v. 5.) hath so Spirituall and Sovereign a vertue in it, that it is able to raise Spirits up, unto Thus high and glorious a pitch, and perfection in this life.

But they might say, you have pronounced this *hard and strange duty* to us, what ground is there, that may *rationally*, and *effectually* perswade, or and bring our hearts to it? what considerations, that may procure us this joy, and how may we be wrought up to it? For God never gave any commandment, but there was a full and sufficient ground, and reason to enforce it.

He gives them two Grounds. One at the 3. and 4. v. Knowing this that the

trying of your faith worketh patience. But let Patience have it's perfect Work, that ye may be perfect and entire, wanting Nothing. This is a Ground, from what, in this life. The other is at the 12. v. Blessed is the man that endureth temptation: for when he is tryed he shall receive the Crown of life. This is the reward that follows in the life to come. In the hope, and expectation of which, you may count it all joy, that now you are tryed: for the end and issue of them is a Crown of Glory, which these doe work, as 2 Cor. 4. 17. For our light affliction, which is but for a moment, worketh for us, a far more exceeding & eternal weight of Glory.

I Begin with the first, what ground there is in this life, to caule us to rejoyce in such tentations. This, in the 3. and 4. verses. [ *Knowing* ] that is deeply considering and weighing this principle, of our Christian profession; that the trying of your faith works Patience. That's one and the first. In which the Apostle tacitely supposeth this maxime, and builds upon the supposition of it; it lyes at the bottom, and yet



yet is enough implied. It is this: *That to have our Graces, especially to have our Faith and Patience, tryed, and drawn forth and exercised in us, to the glory of God, is the greatest blessedness of a Christian in this life.*

That *this* is the bottom Ground, is evident: For why else should he propose and hold forth *this*, of all other, with a [ *For* ] or particle that gives the reason, of what he had now said? That seeing their *Faith* and other Graces, as *patience* &c. Would be tryed thereby, That therefore they should count it all joy. (My Brethren) If we had eyes to see & to consider it, we might know, that as to have grace that accompanies salvation, is the greatest mercy can befall any one in the world: so to have that Grace tryed & exercised, & drawn forth to the utmost, is a thing of the greatest moment, the greatest spiritual priviledge that can come to us, after that we have that Grace. And therefore when Trials come, we are to think with our selves, now, will my graces be tryed: now, is that befall'n me which will do it: this ought to be matter of the greatest joy to me. For from this Ground, and reason



*reason* it is, that the Apostle bids them *Count it all ioy.* And *hereupon* it is, (for no other doth he mention here) this alone being the greatest advantage that a Christian is capable of, *in this life*: And *in this life*, only it is, that *Grace is exercised.*

*And the Reason* of it lyes in *this*, that for *Grace* to approve it self to God, in a way of the greatest well-pleasing to him; and so as to come to be approved of by God. And for a mans sincerity, & have Gods approbation & testimonial, & to Abraham, now I know thou fearest me; This is the greatest privilege, a Saint can have: and this ought to be matter of the greatest comfort. And is our greatest Glory, according unto that, 2 Cor. 10. 17. *He that glorieth, let him glory in the Lord* which he their speaks in reference unto what follows in v. 18. *For not he that commendeth himself is approved, but whom the Lord commendeth.* Both which the Apostle spake, as that which he comforted himself, with all, yea and gloried in, even the Lords approving of him. Job also comforted himself with this Chap. 23. 10, *When he hath try-*

ed me I shall come forth as gold. The  
 Apostle saith the tryall of your Faith  
 is more precious then Gold: and he  
 speaketh it of the very instrument, or  
 meanes, by which, your Graces are try-  
 ed; the very Chalcining pot, or the Fire,  
 whereby it is tryed (as *anxiator* his word  
 is) even that is more precious then gold.  
 Then much more the Graces that are  
 tryed. And therefore the Apostle by  
 his *anxiator* intends and meanes, these  
 very afflictions, and tentations, by  
 which we are tryed: They are the Re-  
 finers pot, and Fire. You would re-  
 joyce, If you had so much gold given  
 you: Then rejoyce, that you have so  
 much affliction, to try your Gold. That  
 your graces are so highly valued by God,  
 is the reason why he tryesthem; he would  
 not be at the pains and cost of it, else.  
 And they being tryed, and holding  
 even to be right, and true gold indeed, they  
 have thereupon his approbation upon  
 that tryal; and he sets his Royal Tower  
 Stamp, and mark upon them; secretly in  
 this life & the same will openly appear,  
 to all the world, at latter day, so in 1  
 "Pet. chap 1. 6, 7. Wherein ye greatly  
 "rejoyce, though now for a season (if  
 need be)

ye

*Anxiator*  
 est id per  
 quod fit ex-  
 ploratio,  
 Grotius in  
 Verbat and  
 so it differs  
 from  
*Anxiator*  
 which  
 notes the  
 issue, the  
 experiment,  
 or fruit  
 upon tryal  
 (see the  
 same Groti-  
 us on Rom,  
 5. 4,) even  
 as *anxiator*  
 from  
*anxiator*

"ye are in heaviness through manifold  
 "temptations. *That* the tryal of your  
 "faith, being much more precious then  
 "of Gold, that perisheth, though it be  
 "tryed with Fire, might be found un-  
 "to [praise, and honour, and glory,]  
 "at the appearing of Jesus Christ. *It*  
 "*will be found* unto praise, then : but  
 it is unto praise, *afore God, now*, as  
 much as it will be, *then*.

He mentions *Faith* [For the tryal of  
 your Faith] in the first & chief place,  
 as *that grace*, which is the most tried;  
 and as *that*, which being tried, sets  
 all the rest on work. ( I need not much  
 insist on it ) It is *Faith*, that shall be  
 counted for honour and glory at that  
 day, having been tried. It is *Faith*  
 which bears, and by which we bear  
 the stress of all temptations. It is *Faith*,  
 by which we overcome, 1 John 5. *This*  
*is the victory which we have over the*  
*world, v. 4. even our Faith. Who is he*  
*that overcomes the World? He that*  
*believeth, &c. v. 5.*

A second and more particular Prin-  
 ciple, or *Maxim* ( which concerns  
 this life, and should cause us to re-  
 joyce )

joyce) is, that *Faith*, being tryed, works **PATIENCE**: and that if *Patience* have its perfect work, it will make us perfect Christians. [*But let Patience have her perfect work, that ye may be perfect and entire wanting nothing.*]

He enlargeth no further upon *Faith*. Onely gives it, the honour, that it is the *mother Grace*: and of *Patience*, especially; when it self is tryed. But he had no sooner mentioned *Patience*, but he runs out upon *That*: and falls upon the greatest *Encomium*, and praises of it. Let *Patience* have its perfect work and it will make you perfect. Now there is no occasion, or room nor work for *Patience*, unless there be *Tentations*. And *Patience* its work is but so far, as the *affliction* proves to be. So then, his *second Argument* runs upon this Principle. That the full work of *Patience* in our souls, is, of all other Graces, the highest perfection of a Christian: and therefore count it all joy to fall into tentations: for thereby you will have that grace, drawn forth to the fullest length, wound up to the highest peg; which is  
not

not done, *unless tentations be answerable.* And in all your tryals let it but have its swindge, its perfect work, and it will make *your persons perfect*, that is, *as perfect*, as in this life, you can be made.

Quest. *But in what respect doth it make us perfect?*

Ans. Not only in this sence (for there is a *double sence* of that speech) Either, 1. As if when we had exercised all other Graces, but yet have not had occasion for *this* one; that when *this* shall be added, that then, they should be perfect Christians. But this is not the meaning, for this may be said of *any other Grace*: As if a man hath exercised *all other Graces*, if he begins to exercise any one *new Grace*, it may be said there is a *perfection* in this respect. <sup>2 Cor. 8. 9.</sup> As when he saies to the *Corinthians*, *As you have abounded in every other Grace, so abound in this also.* But there is another sence, and that is his scope here, Which is not to extol a perfection in *common* with other Graces, but a *singular perfection* to be attributed to *Patience*, in this respect,

pect, that it makes a man eminently perfect. And his scope is to comfort them against the greatest tryals, and occurrences of their lives, [*Tentations:*] And therefore a singular and special Encomion is attributed herein, unto Patience, which is the shield against them.

Pfal, 89, 15

My Brethren, to give the full sence of this, I will make a *supposition*. Suppose a Christian to have had the privilege, to have lived in the exercise of all Graces, in a way of acting, or of an active life; As to have lived in sweet communion with God, and to have walked in the light of Gods countenance all the day: And withal to have had the opportunity of doing good, and accordingly to have done much good, in an active Way: as having been abundant in good works, holy duties, Praying, Reading, holy Conference, &c. But yet all this while with a freedom from suffering; so as he hath not had the suffering part yet; so as there hath been no need for, or use of patience: Suppose another Christian, who hath been obstructed, and hindered, and kept from such an active life of doing good,

good, with that freedom spoken of, but the dispensation of God, hath disposed him to a *suffering life*, *all his dayes*, and confined him thereunto, and therein *his patience* hath been exercised *under all sorts of tentations*: And then we shall suppose that *patience*, with all those *gracious dispositions* of heart, that are proper to it, hath had its free and full passage, thorow his heart (such as I shall hereafter describe) hath had its *operations*, all sorts of ways, according as his afflictions have been: *This alone would so draw out* and exercise all Graces, and bend them, that you would say, *this man is a perfect Christian*; shall I say more perfect than the other? at least the text says, that *this makes him a perfect man*.

Or again, if you will suppose one that hath been *very active* in the foregone part of his life, and done God great service, with an enlarged heart; and that at last, after he hath done the will of God, further to crown all, God will exercise this mans *patience* with great sufferings, and draweth it forth according to these his tryals, that man



is perfect every way : and he lack't till then, that which is his greatest perfection : and he was not before, every way accomplish'd.

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For Proofs : That Patience is the eminent perfection of a Christian.

**T**AKE the Instance of our Lord and Saviour Jesus Christ. What was Christs perfection ? He had been perfect in all active obedience, compleat in all Graces ; yet the Glory of his perfection is put upon his Sufferings & his patience, Heb. 2. 10. For it became him for whom are all things, & by whom are all things in bringing many Soues unto Glory, to make the Captain of their salvation [PERFECT through sufferings.] This of patience enduring was, that, which enhaunſed and exalted his obedience so, Phil. 2. He humbled himself and was obedient to death &c. This of patient enduring was obedience learned, Heb. 5. 8. Though he was a Son, yet he [learned obedience] by what he suffered. The Active part of



of obedience was natural to him, he being as the *Natural Son*, the *Holy One* of God; having the *Law of God* in his heart, and it was his *delight his meat and drink to do his will*. That is, this was natural to him, But for him to suffer, *who was the Son*, and so to be patient in suffering, who was so great a Person, this was to be learned, as that which was improper for such a person the Son, And yet (as I may say) this perfected the naturall accomplishments of him; this was a lesson *out of the rode*, utterly uncouth, and extravagant; he must goe to schoole therefore to *learn* this: For so that text implyes, *this he was to learn*, as that which would perfect him, above all. And so indeed to this purpose, it followes in the 9. ver. *being made perfect*, hat is by *what he suffered* (as in the verse afore, and chap. 2. He had also said.) And as that which did perfect him, more then all his *other obedience*, and rendered him more *acceptable* to his Father: Now it was his *Patience*, and *enduring*, wherein, *that his obedience* Principally lay; which accordingly is so often spoken of him, as  
 Heb,

Ps. 40. 8.  
 Heb 10.

Heb. 12. 2, 3. *He endured the Cross,*  
 and v. 3. *He endured such contradicti-*  
*ons of sinners,* v. 3. the same word  
 that bear is used for Patience; that the  
*Verb*, this the Noun. *Enduring* is but to  
 express Patience; And is the word used up  
 and down the New Testament, and in  
 this Epistle most to express patience by,  
 as chap. 1. v. 12. chap. 5. v. 8, 10  
 11. Now Christ did so endure. *He*  
*was led as a sheep to the slaughter, he*  
*opened not his mouth.* Hogs cry, but  
 sheep make no din, when led to the  
 slaughter, or when their throats are  
 cut. And this was Christs proper, and  
 Super perfection, who is therefore pro-  
 posed as an example of suffering and  
 patience, to us, and likewise of that  
 glorious end and issue, of it in these  
 words of that Chap. 5. 11. *You have*  
*heard of the patience of Job,* [ *And you*  
*have seen the end of the Lord* ] namely  
 of the Lord Christ. Which many of  
 these Jews, he wrote to, had seen with  
 their eyes; or it was transacted in  
 their times, and so in their view,  
 they saw him suffer, and they see  
 him crowned with Glory and Honour,  
 Heb. 2.

Heb. 2. That was the **END** of our Lord, and his *sufferings*, which made him *perfect*.

And as it was Jesus Christs perfection, so it was of the most eminent Saints. Look again into this Epistle, chap. 5. v. 11. and you find the primitive principle that was in *Vogue* to be, [*Behold we count them happy which endure*] (it is still the same word which is used for *patience*, as was said) that is, we Christians generally esteem them the happiest men in the world, that are most exercised with sufferings, and armed with patience to endure them. They are *happy* to a [**BEHOLD!**] and so to a *perfection*, in our common esteem. *Behold WE COUNT them happy*. It was a common cryed up maxim amongst them in those Times, and the thing it self in greatest request.

Then 3. *Take the Prophets for an example* (sayes he) chap. 5. 10. He commends *them* also for their *patience*, as well as for *their prophecies*. And though he describes them by this Character, and *periphrasis*, that *have spoken in the name of the Lord*: yet that was but to set out and celebrate the example

ple of their *sufferings* and *patience*, the more. He sets ~~the~~ *Crown* upon the head of that Grace : Nor doth he mention any of the good they had done : Nothing of *that*, but their *sufferings* only. And then by name, he instanceth in *Job*. God boasted of him to *Satan*, for his former *active* life in holiness : but you have no mention of that by the *Apostle*, nor in the New Testament, but he cryes him up for his *suffering*, and his *patience*, only, as that which had endeared him to God, more then all the former parts of his life.

Rev. I. 9.

Lastly, take the *Apostles* : The *Apostle* in the *Revel.* puts it into his *Coat of Armes*, as a piece of his *Nobility*, and a part of his *Herakldry*. I *John* who am your *Brother and Companion in Tribulation, and in the Kingdom [and patience] of Jesus Christ*.

Now upon all these grounds, if you be true, and right *Christians*, and know (as the *Apostles* word is) how to put a due estimate upon what is your greatest interest and priviledg in this life, (viz. the proof and tryal of your  
Graces,

*Graces, and of this Grace of patience above all, as the highest perfection of a Christian; yea of Christ himself; and which was the most eminent praise of Prophets and Apostles) if you value your being rendred, most pleasing unto God, then count it all Joy when you thus fall into tentations. For now you have God and Christ, the great, the chief Master Orderer and Designer of these conflicts, setting his most gracious eye upon you, pleasing himself to behold how valiantly, wisely, and gallantly, you behave, and acquit yourselves: He sits in Heaven, as the great Spectator of these Jufts and Turnaments, which are to him as Spectacles which are sports to us; to which the Apostle alludes, 1 Cor. 4. 9. For I think that God hath set forth V S the Apostles last, as it were appointed to death; for we are made a spectacle unto the World, and to Angels, and to Men. Rejoyce therefore as good Soldiers would to enter into these Lists, in the sight of their Great General, and Emperour, whom they have given themselves up to please. Thus 2 Tim. 2. 4. No man that warreth, entangleth himself*

self with the affaires of this life, that  
 may please him, who hath chosen him to  
 be a Soldier. ] Therefore get your hearts  
 free and loose from all those entangle-  
 ments, that arise from adherency to  
 the things of this world; from inordi-  
 nate passions that cleave unto the things  
 of this life, which will hinder and  
 weaken you, as to a patient bearing the  
 losses and crosses you meet with, in it.  
 Knowing also, that you cannot please  
 the Captain of your salvation, nor ap-  
 prove your selves, more to him, then  
 by a patient endurance, which is, in  
 the words afore that passage, in that  
 place to Timothy, exhorted to, v. 3 There-  
 fore endure hardness as a good Soldier  
 of Christ. And in its Coherence, this  
 follows, [it pleases your Generall to  
 see it.] And in the 1 of Col. he first, in  
 the General, prays, v. 10. That they  
 might walk worthy of the Lord unto  
 All Pleasing. which Pleasing, as it  
 consisteth in fruitfulness in good  
 Works, or the active life of a Christi-  
 an, [Bring fruitful in every good  
 work.] in the same verse, So, in being  
 strengthened with all might, unto all  
 patience, and long suffering, as that,  
 which

## Its Perfect Work.

—23

which is the *second*, and *chiefest*, and *most glorious part*, that a Christian is to perform, to consummate the other; And which therefore requires a more *glorious power* to work it, then the former, the active part did, as verse 11 shews; “Strengthened with all might. [according to his glorious power,]” unto all Patience, and long suffering.

Thus much for the opening of the words, in Order to that I am more set-ly to handle, which followeth.

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## II. Section?



## II. Section.

**I** Have Three GENERAL HEADS  
to treat of.

1. *What Patience is.*

2. *How Patience is wrought.*

3. *What it is for Patience to have  
its perfect Work.*

## I. HEAD.

*What the Grace of Pati-  
ence is.*

**T**AKE it at large, that is, in the full  
Comprehension of it.

“It is a constant persisting, whe-  
“ther to do the will of God without  
“fainting, or to suffer the will of God  
“with submission, and quietness, and  
“cheerfulness to the end of a mans dayes  
And thus taken, it respects *doing as*  
*well as suffering.* The good Ground  
is



is said to bring forth its fruit, All its fruit with Patience, in the Parable of the Sower. It respects.

First, *Doing the will of God*, Rom. 2. 7. To them who by patient continuance [in well doing] (The Greek is "the Patience of a good work") seek "for glory and honour, &c.

And the Reason, why Patience is required to every good work, is because there is a difficulty that accompanies every duty, and to the putting forth of every grace: that we need have Patience to perform the duty constantly; and to continue in the practice of that grace; There is a difficulty, not only from our own corruption, unto which the Commands of God are grievous; but from the circumstances of times, places, persons, we live in, and amongst, though they should not persecute. As not to run into the same excess of riot, to speak or do what, we know, doth not please the company we are in; Thus to be Chast in Sodom, was to Lot a tryal; to condemn the world, by a different carriage; as in being stricter then others on the Lords day, or in family duties,

*Patientia  
ita Dei  
rebus pro-  
posita est,  
ut nullum  
praeceptum  
Obire quis  
possit a  
Patientia  
extraneis.  
Tertul. De  
Patientia.*

duties, &c. to cross the stream; to be singular, and the like. Heb. 12. 12. *Lift up the hands which hang down, and the feeble knees: Wherein I observe, that in doing good in any kind, we are not only lame creatures, and walk as those that halt, which breeds an ankerneſs, unto any duty; but further, we are apt by reason thereof to turn out of the way (as there) if rugged; The member, we should walk withall are feeble; our hands we should act with, are hanging down; And so the performance hath a difficulty. To go up the hill of good duties (though private and personal) without wearineſs, to keep ſtraight paths, not to pick and chooſe our way, and not to baulk the way, or work, which God ſends us to do; eſpecially not to faint, towards the end, when we come to the brow of the hill. Theſe all have a wearisome- neſs in them. Now that which principally heartens and ſtrengthens us to all this, is Patience, as in v. 1. he had pre- faced, *Let us run with Patience the Race that is ſet before us; we need patience for every ſtep of it, in doing as well as in ſuffering; And in the verſe imme- diately**

Ecl<sup>a</sup>. 2.  
10.

diately afore that exhortation now opened, ( 'tis verse 11. ) the Apostle pursand devolves an *even* and *quiet* walking, upon *Patience*, obtained first by suffering, in these words. *Now no* "chastening, for the present seemeth "to be joyous, but grievous: never- "theless afterwards it yieldeth [the "peaceable fruits of righteousness] unto them which are exercised thereby. So as a *quiet* resolute and strong performance of all the *duties of righteousness*, is from *Patience*, and is much the fruit of that *Patience*, we get by chastisements. The *suffering life* helps and contributes much to the *active life*: for as their is a *Patience* required in *doing Gods will*, so *suffering his will* fits the heart for it.

But this of *Patience* in *well doing*, is not in strict sence, *that Patience*, which is here, in my text, to be understood.

*Patience* is therefore, Secondly, *The suffering the will of God* in any kind. And this, doth *Patience* eminently respect: And that is the Renowned *Patience* which we almost every where meet with, and which the Text calls

for; *such*, as when *sudden and unexpected Tryals* and tentations (which they fall into) fall out, as *v. 2.* And so is not ment of the *difficulties*, that accompany our ordinary constant way of perional *walking*, in performing the duties of our *holy profession*.

*Object.* But you will say, My sufferings are not *for the Gospel*, (as theirs here intended we.c) but they are meer *providential* accidents, that have fallen upon me, out of common providence, and but such as befall wicked men; they are not from outward persecution, for *Christs sake*, or my profession, but from *Gods hand*.

*Ans.* I shall answer *this*, here, *once for all*.

1. The words of *this very text*, may some what relieve us herein: for it is [*tentations*] *at large*, that are spoken of; and *tentations* arising from sudden down-falls into miseries, & so of any kind: he doth not altogether *restrain* it to temptations by *persecution*: though they are mainly intended: but it may, & ought to be extended, to other providential occurrences; & the word *trials* used for

*Patience*

*Patience*, signifieth *a remaining under any pressures unbroken, and whole*; be they of what kind soever. It respects indeed afflictions mainly, *for the Gospel*, yet not *exclusively*, to afflictions in common.

2. In the prosecution of this Argument, the *Apostle* doth, manifestly, carry in his eye, other tentations or sufferings, then from Persecution, as appears from the Examples he alleggeth, to press them, to this *Patience*. For among others, and above all others, he brings the instance of *Job* and *His*, by Name onely, as well as of the *Prophets* in General. (*whom* Christ says, *they persecuted.*) Thus chap. 5 & 11, *Ye have heard of the patience of Job. His* alledging the *Prophets*, is but a General, v. 10 *Take the Prophets* (not naming any) *for an example of suffering, and of Patience.* But that of *Job* singularly, and by name; Now surely he would not cite His most eminent example, to confirm his exhortation to this patience he intended, of one, whose case did not com within the compass, and dint of his Exhortation. Let us therefore have recourse to *Jobs* case, and story His losses

losses were but providential from God. The *Sabeans*, and *Caldeans* plundered him of his goods, and slew his servants. And the fire of God, (or from God,) is fallen from heav'n, so his messengers tell him - chap. i. v. 16. Tis true, 'twas the *Devil* out of spight, that moved them that did it; but they did it, not in a way of Persecution, but as *common enemies*; as when the *Clangs* of one country break in upon another. But it was God, and the *Devil* agreed it together; yea, and 'twas God gave first occasion to the Devil, to move him to have leave to do it. So as that was not, for the Gospels sake in the way of Persecution; nor did *Job* at all know of that transaction between God and Satan, not all that while his Patience was in the exercise of it. But took all as the hand of God, though extraordinary.

If you now ask a description of Patience, as it thus respects suffering the will of God.

We must give it, as it is in the word of God, in the *height*, for that is the *Rule* it self that directs to it; and not  
low.

lown it, to what is found in our hearts. And yet that which afterwards followes, and will confirm every tittle of it, is drawn mostly, from examples of the *Saints*, either in the *old* or *new Testaments*; which shew that it is attainable, though with allowance to defect, which accompany all Graces in this life

“ It is a constant, thankfull, joyfull  
 “ enduring, with preſeverance to the  
 “ end of a mans life, all the tryals that  
 “ are grievous; how great, how long,  
 “ how hopeleſs ſoever as to coming  
 “ out of them; mortifying and com-  
 “ pelſing the inordinacy of oppoſite  
 “ paſſions, as Fear, Grief, Care  
 “ Anxiety, which will ariſe upon ſuch  
 “ afflictions; with ſubmitting to  
 “ Gods will, for Gods glory, and his  
 “ good pleaſure ſake; ſtill bleſſing and  
 “ ſanctifying God, in all; waiting  
 “ on God, and relieving ones ſelf by  
 “ Faith, in what is to be had IN  
 “ GOD and FROM GOD, in  
 “ communion with him, and from his  
 “ love, in this life; In expectation  
 “ alſo of that glory, which is the Re-  
 “ ward, after this life ended,

The De-  
 ſcription  
 of Patience.



I might, in this place, confirm *every word and tittle of this description*: either, out of *Examples* of holy men, or the *Rules* which the Word gives. But I omit the set collection of such *proofs* here: because that, scatteredly, up and down, in the particulars that follow, this will be found performed.

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## II.

## GENERAL HEAD.

*How Patience is wrought.*

**B**rethren, while I shew you *how Patience is wrought*, I do withal shew you the *way and means* to obtain it. For by *the same* it is wrought, by *the same* it is nourished, and maintained. And I shall not go out of the *Text* for this.

There are *two Principals* here, that *work Patience*. The first is *FAITH*, verse the 3d, *Knowing this, That the trying of your [Faith worketh] Patience*. And because in *Gal. 5.6*. It



is said, *Faith worketh by Love* : that is, *Faith worketh by Love* whatever it worketh : Therefore we must find also, that *LOVE works Patience*. And that you have in the 12 v. too, *Blessed is the man that [endureth temptations] for when he is tryed he shall receive the Crown of Life, which the Lord hath promised to them [that love him]* Why doth he put in [to them that love him] whilst he speaks of him that endureth *Tentations* ? But because it is *Love* inables a man to endure temptation. So that *Faith* in the first place, and then *Faith working by love* in the second place, works patience, or enduring.

*Admonet  
Victores  
omnium  
Tentatio-  
num fore,  
qui Deum  
amant.  
Nec alia de  
causa nos a-  
nimo defici-  
cum tentamur, nisi  
quia preva-  
let Mundi  
Amor.  
cetera in  
Verba.*

And the confirmations of these Two, will give proofs to the latter parts of that *Description* I gave of patience, to wit, *Those of the Souls relieving it self by Faith, by what is to be had in God, &c.*

First, how doth *Faith* work patience?

Ans<sup>r</sup>. First, in the General, *Faith* is the substance of things hoped for, and indeed of all things that are revealed:

vealed in the Word. That is, it makes them *substant and real* to a mans Soul. *Faith does this*, as the eleventh to the *Hebrews* shews. And thereupon *Faith* hath *all the Motives*, and *Considerations*, that the whole Word affords, All which it brings into the Soul, and makes them *substant* to it, to support it in trials. *All is let in by Faith*: that is the *Tunnel* that fills the vessel. And by thus bringing home to a mans Soul, all the *Considerations* the Word affords; which may induce a man to *patience* it works it.

This is but *General*.

These *Considerations*, in the word, are *infinite*. And I cannot stand to instance. I will onely give what are *most proper to Faith*.

First of all, *Faith* hath a *privative emptying weak*: it empties the Soul of all its own *worth and righteousness*, and *excellency* in its own eyes; and gives a *through sight*, unto the Soul, of the *sinfulness of sin*, of its *spiritual sins*, and *contrarieties of All* in itself, unto *Holiness* and *Faith*: And withal  
fully

fully convinceth it, of its *just deservedness*, to be utterly destroyed: and therefore much more of its *due desert* of all, or any Afflictions, whatever; they being *any*, or *all* of them far *less* than *destruction* it self. And in the sight and sence of *these*, *Faith* lays the Soul a *poor empty*, naked wretched Creature, in all *Spiritual* respects, both in the sight and *presence* of *God*, and in its *own eyes*. And *this* helps greatly towards *working Patience*. You shall observe, in that *golden Chain* of *Graces*, whereof each latter link depends upon the former, *Mat. 5. v. 3, 4, 5*. How *poverty of spirit* is plac'd first, *Blessed are the poor in Spirit*, that is, That are empty'd of themselves, look upon themselves, as *having nothing*, *deserved nothing*, *able to do nothing*, *spiritually*. And this *true poverty of Spirit*, they have from *Faith* wrought: For *blessedness* is onely pronounced of *them that believe*, and of the *fruits of Faith*, in them; according to *that*, *Rom. 4. 7, 8, 9*. Then *Secondly* follows, *Blessed are they that mourn*, namely, for their sins; that in the second place. And then *Thirdly*, *Blessed are the meek*, that  
is,

is, those who in the sight of their poverty and sinfulness, lye at Gods feet, so subdued and affected, as God may do what he *will to them, or with them*. Thus it is with them, when, they are *thus emptied*, which is when they have seen their sins, and deservedness to be destroyed, & are humbled for them, and mourn for them. These foregoing dispositions work *meekness, submission* to God: they have nothing to say against whatever he shall do; but to *justify God* in all, and to *condemn themselves*. And all these make them willing and Patient to *take any thing well*, at the hands of God. It is an excellent speech (to our purpose) of the Church in that humbled frame of heart, you find her in, Lam. 3. 39. *wherefore doth a Living man complain, a Man, for the punishment of his sin?* the Church expresseth it as the most brutish improper incongruity, unbecoming a man, such as there could not be imagined a greater. What? for a man to complain and think much at the punishment of his sins; A man, to *murmur* (as the word is) against God! a *sinful man*, against the holy God, his *righteous*  
Judg!

*Judge!* ( And it is certain that *thinking much* is the ground of all *impatience*: And on the contrary, a *submiss* temper of Spirit unto God, is the ground of all *Patience*.) But why doth she put in, besides, to convince such an one, of the folly, injuttice, and iniquity of it, that he is a *living man*, *why doth* [ *a Living* ] *man complain*? Art thou *alive*? *Art a living man* still in this world? Then hast thou little cause to complain, whatever thy misery be. Whilst thou art alive, thou art not destroyed. Consider, how *Hell*, and *Destruction* is thy *portion*, and the due punishment of thy sins: And so thou hast infinitely *less* then thou *deservest*; and therefore thou hast no Reason to complain. The *Church*, out of her own sense and apprehension of this, had said before, v. 22. *It is of the Lords mercies that* [ *We* ] *are not consumed*. She saith not, that our goods are not consumed, or that our *Houses* are not burnt. For indeed, that was the Churches very case when she spake this: *Jerusalem was burnt*, their *Women* ravished, their *Goods* plundered, their *Bodies* famished, as you read in the

same

same *Lamentations*, almost every where.) But yet there was a remnant of *Persons who were not consumed*, and this said she, is of the *Lord's mercies*, of his tender *mercies*, out of his *Bowels*, as the word there is: And this being less then *Destruction* or being *consumed*, is her *Reason* for that expostulation fore-mentioned, v. 39. As also of *that*, her so great submission, from that v. 22. unto the 39. v. You find the very same to this, as a ground of *Patience*, expressed else-where, after the captivity ended, Ezra 9. 13. *Thou our God hast punished us [ less then our iniquities deserve ] after all that is come upon us for our evil deeds (say they) and for our great trespasses.* Shall then a *living man* complain for the punishment of his sin, when it is so infinitely, far less then he deserves? This consideration works patience, as it hath reason: if a man deserves to be *Hang'd, Drawn and Quartered*, and he is but burnt in the hand, shall this man complain? let that man down on his knees at the Bar, and thank the Judge, or *Prince*, that he had not his due desert; The Gallows. And the con-  
sideration

consideration of *this* is *that* also, which makes a man accept the punishment of iniquity, as you have it in Levit. 26. 1. *if ye accept the punishment, &c.* That is, if ye kiss the Rod. And what makes a man come to accept the punishment of his iniquities? Oh the punishment of my iniquity, is infinitely far less then I deserve, for (thinks he) *Damnation is my portion.* This is the first thing that works Patience, the consideration of our own deservedness to be destroyed, and *this is from the emptying work of Faith.*

Secondly, *Faith brings home to a mans Soul the dominion of God, and the Sovereignty of that dominion over a mans Soul and person, to doe what he will with them; and that may very well hush and quiet a man.* In the ninth of *Job* 12. *Behold He Taketh Away* (destroys a City, a Nation, suppose, as in the 12. chap. 1. 23. *He increaseth the Nations and destroyes them, enlargeth the nations and straitens them again*) *And who can hinder him?* ) as in that chap. 9.) *And who will say unto him, what dost thou?*



*thou?* As it follows, *If God will not withdraw his anger, the proud helpers* *stoop under him*: Or the helpers of *strength* (as in the margin) *they bowed under him*. He took away your goods, and who could hinder him? The *Fire* burnt this *City*, notwithstanding all the *Inhabitants* that were interested, and able to have quenched it; yet the *strong helpers*, stood helpless, looking on, weeping, shaking their heads, and crying *Alas*; for *Why* who could hinder him? they *ALL bowed under him*. And again, *Job. 34. 31.* Surely it is meet to be said unto *God*, *I have borne chastisement, I will not offend any more.* For as *v. 33.* *Should [IT]* (the evil, or the good, he is pleased to bring on thee) *be according to thy mind?* (*Hebr. should it be from with thee*) that is, from what is in, and with thee? Must he ask *Counsel* first of thee, and know what thy mind is? *He will recompence it* (or dispende it as he pleaseth) *whether thou refuse, or whether thou choose*; that is, whether thy mind be for, or against it: *And not I*, (*This* is the speech of *Elihu*, in the Person of *God*)

God, and on his behalf) That is, should'st thou dispose of all these things for me, [*and NOT I*]-myself? (says God.) This may, and must silence all, and every man, as well as it did *Job* there: For it follows, *Therefore speak* (if thou hast any thing to say against this) *what thou knowest*: As if he had said, this is not to be contradicted, but to be wholly submitted to.

But my Brethren, *Faith brings home to the heart*, a message of an higher *Sovereignty*, even of love from God born to you, and tells all you, that sincerely profess an interest in God, that God hath shewn his absolute Dominion already, towards you in saving your souls. (It is an absolute Dominion, that, as *Rom. 9.* shews.) And what else is the meaning of that speech, *I will be merciful to whom I will be merciful*? It is a speech of *Dominion*. Well: Hath God shewed his Dominion in saving thy soul with difference, hath he shewn it on *this*, the *good side*? Then truly thou maist very well give him leave to exercise his Dominion over *all* else that *thou hast*; thou

thou maist very well be content, He shew his Dominion upon thy *Lumber*, and thy *appurtenances*. He might have shewn his dominion in destroying both your *Goods*, and *Souls* too, as he did the *Sodomites*, when he burnt their City.

But thirdly, *Faith brings home the love of God*, the Souls interest in God with a Communion and fellowship with God; which may well serve to strengthen *patience* in the greatest distresses. This you see in *David*, at *Ziglag*, when the city was burnt, (I therefore instance in it) and his *Goods* all plundered, and his *Wives* carried away: And *David* was greatly distressed, the people talking of *Stoning him*: Then; it is said, *But David encouraged himself in the Lord his God*: His interest in him, and the coming in of his love, as being *his God*, did hearten and strengthen him against all, 1 *Sam.* 30. 6. Likewise, in extremity of famine, when there was not bread, nor Oyle, nor Wine, nor meat to eat, this wrought the like, *Hab.* 3. 17, 18. *Although the Fig-tree shall not blossom, neither shall fruit be in the vines, the*

the labour of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall. Here are all those things enumerated, as wanting, that are the means to support life and nature, ( and it is the want of food and raiment for you and yours, is that you fear in the loss of your goods, and loss of your lively-hoods ) Yet ( says he ) *I will rejoyce in the Lord, I will joy in the God of my salvation.* A man hath all in God, afore him still. And Faith brings home all in God, or carries the heart out unto God, to fetch in comfort from him, in these the greatest extremities. There are two things there distinct. He first, sayes, *He will rejoyce [in the Lord,]* Even in what the Lord is in himself : A God blessed for ever, Amen ! And, if God be happy and blessed for evermore, I cannot be miserable, sayes that Soul, that can rejoyce in this, that *However* God enjoys a perfect blessedness ; And I do so rejoyce in *that*, that whilst God continues to be God, and these apprehensions and disposition of heart, do but continue in me, I have enough. The

second

Second is, that he is my God, the God of my salvation, so Habbakuk, I will joy in the God of my salvation: And then to be sure, while he is happy, I shall be happy indeed; The Lord is my portion saith my Soul, Lam. 3. in the midst of those troubles. The Lord help us to Faith!

My Brethren, the love of God brought in by Faith, will help a man to bear up under any condition. You know that place, Rom. 8. He had triumphed in the love of God, v. 31. if God be for us, who can be against us? and v. 35. Who shall separate us from the love of Christ? shall Tribulation, or distress, or persecution, or famine, or nakedness, or sword? Mark his resolution, expressed thereupon, in v. 37. **NAY IN ALL THESE THINGS** we are more then Conquerours [through him that loved us] That speech, **Nay in all these things**, &c. is a triumphant fighting of all he had reckoned up, and it was, all any way formidable, or that might be judg'd opposite to our comforts in this world. And yet speaks at that rate, as if Faith, or the love of God and Christ, seemed such, law, and might, and poor adversaries, as not enough,

or not of might enough for them to try their strength upon : and is, as if he had said, *are these all*, that come out against us, and threaten to hurt us? But are these all, indeed? *NAY*, then says he, if these be all, we are safe enough, *We are more then Conquerours in all these*: But how comes this to pass? 'Tis added, *Through him that loved us*. Not onely in that he loving us, joyns his strength to ours, to support us : But it is also meant *Objective*, that the love of God and Christ coming in fresh upon our hearts, the apprehension of that is sufficient ; and in that respect he says *through him that loved us* : 'Tis *Objective* spoken, of Christs love, as it is the object of our Faith, and not onely *assister* : We are more then Conquerours, *through his love taken in*, by us, and shed abroad in our hearts ; and by reason *that* his love comes in, and supports us under all, and helps us to Conquer all, As Faith hath in God to rejoyce in, and so helps the soul to *Patience* : So especially *in* *with his love*, in all sorts of distresses. Fourthly, *Faith tells us that* *we* will

will be a good issue of all, as to the  
 other world; yea and in this world also  
 in such things that relate to that world  
*Luke 21. 18. 19.* He had spoken  
 before in that chapter, of the greatest  
 stresses that could befall men (as  
 you read the verses before, appeared  
 and also of such as should fall upon  
 people of God amongst them personall  
 as well as upon the *Nation of the Jew*  
 in their final desolation: And besides  
 that common Calamity which befall  
 the people of God with the rest of the  
 Nation, he says, *over and above, they*  
*shall first lay their hand on [YOU,]*  
*12. And persecute [you,]* delivering  
*you up to the Synagogues, and into pri-*  
*sons, and shall [put some of you]*  
*death;* (It is in all three Evangelists)  
 And in the 16. v. *Ye shall be betrayed*  
*both by parents and Brethren, and*  
*Kinsfolks and Friends, and ye shall*  
*be hated of all men for my names sake*  
 But says he, Comfort your selves with  
 what will certainly be the issue, v. 1.  
*There shall not an hair of your head*  
*perish.* How? Nor an hair of your head  
 perish! What a strange saying is this!  
 When he had said just afore, the

should



should be persecuted and put to death. How doth he say then, *not an hair of your head shall perish*? Why, because the issue shall be such as should make amends for every hair; The soul shall say, I have not lost an hair: Nay besides those of you, they cannot put to death, shall have an *hundred fold*, and that in *this life*, (as elsewhere) in *spiritual blessings*. And *Faith* eying these things, relieves the Soul. Observe but what follows there as to our purpose in hand (for which I quote this place) in v. 19. (the very next v.) *In your Patience possess your Souls*, the meaning from the *Coherence*, is, *you may well possess your Souls in Patience, for I have told you*, the issue will be most blessed and Glorious.

Fifthly, *Faith brings in Heaven as the Reward of patient enduring*, thus in chap. first v. 12. of our Apostle. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him. And this is the *Conclusion* of his present discourse about patient  
C enduring

Omnes vir-  
tutes cer-  
tant, sola  
Patientia  
vincit &  
coronatur.

enduring : [ *When he is tryed* ] that is  
when his tryals are finisht and gone  
through with : And his *Faith* hath all  
along, wrought *Patience* in his course,  
'Tis persevering *Patience*, or endu-  
rance receives this *Crown*. Other *Graces*  
strive, but *Faith* and *Patience*, they  
are *Crowned*. And further in proporti-  
on it holds, that as mans *Tryals* and  
*Temptations* have been, and his *Pati-  
ence* suitable, such shall the greatnesse  
of his *Reward* be ; and accordingly  
measured forth unto him. And *Faith* in  
the intuition of that *Glory* heartens pa-  
tience, Rom. 5. *Faith* having caused  
us first to *Rejoyce in the* [ *hope of the  
glory of God* ] v. 2. causeth us also to  
*glory in Tribulation*, v. 3. in the strength  
of our hope in that *Glory*. Which *hope*  
is said further to be encreased in us,  
through *Tribulations* their working pa-  
tience, v. 4. As thus, *patience* works ex-  
perience, v. 5. that is, many a fresh ex-  
periment of our own graces, and Gods  
dealings in those *Tryals* : And those ex-  
periences do work up an *hope* or affu-  
rance of *Glory* ( as 1 John 3. 2. ) to  
that degree of *firmness*, that maketh us  
not *ashamed*, not in respect only of the  
real

real disappointment of that Glory, at death, but not in a mans own *hope* thereof, in his own heart, ( For in respect to that *hope* of his this is spoken ) *because that* over and above, and besides those foresaid experiments, *The love of God is shed abroad in our hearts by the holy Ghost*, himself immediately, *who is given to us* : which *shedding*, &c. of Gods love, is no other then the earnest, and prelibation of that Glory. And this is given as the reward of our *patience* and tribulations, which are but the *loss of things Earthly*, in *Exchange* for which we receive this *hope and beginning of Glory*. If thou hadst had all the Brass and Pewter that was in thy house, and hath been melted by this Fire, herewithall turned into *Gold* ; and the stones that paved thy yards, or the *ricks or lime* that raised thy walls, all changed into *precious stones* : thy *glass windows*, that were dissolved, converted into *Diamonds* ; thou hadst little cause, to complain at the loss. Now read Is. 4. 11, 12. " O thou afflicted, tossed with tempest, and not comforted Behold, I will lay thy stones with fair Colours, and lay thy f. undati-

"ons with Saphirs: I will make thy  
 "Windows of *Agats*, and thy Gates  
 "of *Carbuncles*, and all thy borders of  
 "Pleasant stones. And if thou hast  
 gotten any encrease of Grace by these  
 losses, then hath much of this in *Isaiah*  
 been truly and spiritually fulfilled in  
 thee. And these repairs are in this life.  
 But besides that, *Thou hast a building*  
*made without hands, eternal in the*  
*Heavens*, 2 Cor. 5. 1. Which stands  
 ready for thee. Those believing He-  
 brews, might well suffer the *spoiling* of  
*their Goods with joy*, whilst they found  
 sealed, and put into their hearts, *Bills of*  
*Exchange* to receive all again, in *Eter-*  
*nal treasures in heaven*. But this was  
 their very Case, "Ye took joyfully the  
 "spoiling of your goods, knowing in  
 "your selves, that ye have in heaven a  
 "better and an enduring substance.  
 Heb. 10. 34. And this happy lot will  
 come to be thine, if thou exercisest upon  
 thy losses, *faith* and *patience*: It fol-  
 lows in that Heb. 10. the following  
 verses. "Cast not away therefore your  
 "confidence, which hath great recom-  
 "pence of reward: For ye have need  
 "of Patience, that after ye have done

"the will of God, ye might receive the  
"promise. *This for Faiths working*  
"Patience.

# I I. Our LOVE to God, works PATIENCE.

**L**ove to God in us, works patience,  
or Faith by Love, as I shewed  
out of v. 12. Love to God makes us  
cleave to God, and so to follow him  
through all weathers and endurances.  
That great Convert (in whom at his  
Conversion, Faith and Love were so a-  
bundant, as 1 Tim. 1. 14. ) his Heart  
through Love to the name of Christ,  
caused him, in the highest passion, to  
utter, "What mean you to weep and  
"break my heart? for I am not ready  
"to be [BOVND] only, but also,  
" [to DYE] at Jerusalem, for the  
"name of the Lord Jesus, Acts 21. v.  
13. It was Love to that Name that fi-  
red him, yea his Love was wrought up  
to such an intense degree, as he could  
have wisht to have been accurst from

*Christ for Gods Glory*, in the conversion of his brethren, *Rom. 9.* I wonder how he would have done for *Patience* under that curse, if in Hell: But *that Love* which wisht that curse, would have wrought it: and so thought he, or he would never have wisht this. Upon the like account of *Love to this Name*, Those two Apostles rejoiced to suffer shame for his Name, as *Acts 5. 41.* *Love* makes the *Gloryfying of God*, and *Christ*, and the *will of God*, which is alwayes for his Glory, dearer then all things to us. Yea, that God should have *his will*, for his own Glory, (if it be the will of God) says the Apostle, of our *Sufferings*, abundantly fills the heart in all. Tis true, I may be punished in my afflictions for my Sin, and I humble my self for that: But beyond that, it is the good pleasure of God so to have it, and I rejoyce in [that] says *Love*, That his *Will is done*. As truly that 'tis done upon me, as that by me. And, *Good is the word of God*, in both; and *Hallowed be his Name*! In that *Rom. 8.* where (as you heard) *We are more then Conquerours in all these things*, [through him that loved us] that

that love of *His*, to us, is alone indeed  
*openly & expressly* mentioned, yet with-  
all it is *our love to him*, that, *tacitly* is  
insinuated to be a *concurrent cause*  
therewith; you must take *that* in, too :  
For the intent of those very words is,  
that the Soul apprehending his Love  
( Who is *THAT LOVER* ( as τὸ ἀγαπᾶν  
συνεχ.  
that word imports ) out of a reciproca-  
ted Love to him again, doth hearten us  
in the *conflict*, unto this *Conquest*. And  
yet there is *one small word*, put in, that  
further argues this, 'tis in v. 26. [*For  
thy sake*] *we are killed all the day long*.  
Our lives being in jeopardy every hour,  
and we are counted as *sheep for the  
slaughter* ; and this [*For thy sake*]  
you have in the 44. Psal. And he quotes  
it out from thence, *as it is written* ( sayes  
he ) *For thy sake*, &c. Now therefore  
it is evidently, the Love that is in us, to  
him, and our cleaving to him therewith,  
that is there held forth, as *that* which  
makes us willing to suffer and endure ;  
in *that it is for his sake*. And although  
the Apostle in his discourse runs upon  
the magnifying *Gods love*, and *Christs  
love to us*, as *that*, which ( apprehended  
and taken in by us ) doth principally  
work



work this effect : Yet *the Psalmist* on  
 "the other side, sets out "The love of  
 "the Church to God, as the concur-  
 "rent cause, v. 17. All this is come up-  
 "on us, yet have we not forgotten thee,  
 "neither have we dealt falsely in thy  
 "Covenant. And v. 18, 19, 20, 21,  
 "22. Our heart is not turned back, nei-  
 "ther have our steps declined from thy  
 "way : Though thou hast sore broken  
 "us in the place of Dragons, and cover-  
 "red us with the shadow of death. If  
 "we have forgotten the Name of our  
 "God, or stretched out our hands to a  
 "strange God, shall not God search  
 "this out ? For he knoweth the secrets  
 "of the heart, yea [FOR THY  
 "SAKE] are we killed all the day  
 "Long ; we are accounted as sheep to  
 "the slaughter. If Faith and Love,  
 once but sayes, *It is for thy sake*, Oh  
 God, Why then say : *Patience*, I can  
 bear it, yea rejoice in it, for his sake  
 that loved me. And look as the Ap-  
 postle sayes, he could do all things  
 [through Christ] that strengthened  
 him, so love can do all things [for  
 Christ] that loved him, and gave him-  
 self for him.

## *Its Perfect Work.*

58

And ( to conclude this )

If *love to our Brethren*, which springs from love to God, works so great a *Patience* towards them: as in that Scripture, *Love suffereth long, and is kind, envieth not, rejoyceth not in evil, bears all things, hopes all things, endures all things*, 1 Cor. Chap. 13. All which is spoken of ( as in thole words ) of our love to man: Though it was our love to God, that is urged, and spoken of in all the words afore; and is the Spring of this our love to man. Now if love ( I say ) unto man, works so much *Patience*, in things, perhaps that are yet eniurious to us, and not only burthensome, from them. And in a manner all those *Elogies of love* there, doe run upon, and speaks *Patience*; that *Patience* being the proper fruit of that love. What else doe *suffering long, bearing and enduring all things*, with the rest, sound and signify? Then much more ( I say ) will love unto God, ( the cause of this love to our Brethren ) enable us to doe the like towards him, who can do us no wrong, nor hurt, but is *Holy and Righteous* in all his works; and all whose *wayes* ( and goings forth )

to us) are *Mercy*, and *Truth*: And for whose sake also it is, that we bear so with our Brethren; and who hath loved and given his Son for us. It was a great speech of an holy Soul, in an unkindly trial from man. *That man should deal thus with me, I should have much ado to bear it* (as David said) *But it is God, and I can take any thing well at his hands.* And this for the second general Head.

### III. Section.

## III. GENERAL HEAD.

*What is the Perfect work of Patience.*

**I**N General, a thing then is perfect, when all the parts that belong to it are finished: As then, the Creation of the world, is said to be perfect, when, as Gen. 2. 1, 2. The heavens and the earth were finished, and the hosts of them: So, when all the whole of the work of Patience, in its several parts, &c. is accomplished, then patience hath its perfect work.

There

There are four *Branches* of this *Head* that compleat it.

1. *Its private work.*
2. *Its positive acts.*
3. *Its positive fruits.*
4. *Its Adjuncts of perfection.*

All which go to make *Patience* perfect; And the *Proofs* thereof will confirm every tittle of the *forepart*, and *body* of that description I gave of *patience*, pag. 46.

1 *Branch.*

*Its Private Work.*

**I** Begin with its *privative work*. And that lies in this: when *faith by patience* doth mortifie *turbulent passions* that still arise, and are opposites thereto. And as *love*, when perfect, casts out *fear*, (1 Joh. 4. 18.) So then *Patience is Perfect*, when it expels those *contrary passions*: or else likewise, too *intense thoughts*, or *perings upon* our misery, and crosses; so as our minds are *chained* and *tyed* to those objects, and taken off from all other. I take *Thoughts* in, because *Christ* say,

says, Luke 24. 38. *Why doe [Thoughts] arise in your hearts? Why are you [Troubled?] For when troubles sink deep, they send thoughts up fast: as when weights are hung upon a clock, or jack, they make the wheels run swiftly: And so inordinate affections cause an inordinacy of thoughts; and a fixing our minds to one thing; as upon what we have lost, or are like to suffer. Now perfect patience corrects and orders the extravagancies of all these, reduceth a man to possess his own soul: as Christs phrase is, in Luke 21. 19. in your patience possess ye your souls, and thereby to dwell in a mans self: where-as the violence of such affections, hurry us out of our selves; and throw our souls out of doors: that we are not within, or our selves.*

To instance in some particular passions.

1. *Inordinate Grief.* You know how *Jobs Patience* is cried up: and that by our Apostle. For when he suffered the loss of all, both his children and estate, &c. yet he expressed no grief, no trouble at all, that we read of, upon the hearsay and tidings thereof

thereof ; and sure if there had been any, upon those occasions, the story would have told it, as it doth his other *impatiences* (which were upon other and higher pressares of another kind) afterwards : But all you read of him upon occasion of those outward losses in chap. 1. is *Allmost Patience*, and *submission to God*. The Lord (says he) *gave, and the Lord hath taken away*, and 'tis the Lord who hath done both, and *blessed be the Name of the Lord*, for both. And in *ALL THIS* charged not God foolishly, says the last verse.

2. *Envy and passionate Anger :*

1. *Envy*, which is apt to rise, when others have no such afflictions, or losses. As that such and such a one, and of my rank, should escape with *his goods, &c.* when the loss falls heavy on me, saith the sad heart : This secretly regrets. Good people are greatly apt to this. *The Spirit that is in [US]* (in us Saints) *lusteth to Envy*. But God, in the end, gives more Grace, that is, when men are *humbled* (as there, 'tis said) and broken ; which is usually, when they have been exercised.

cised with great sufferings. The different condition of the *holy Apostles*, and some other Christians, in these primitive times, gives demonstration of such a *patience* in this case. There were no men so eminent for *sufferings* and *patience*, next the *Lord Christ*, as the *Apostles* were, who yet viewing other Christians (as take the *Corinthians*, 1 Cor. 4. 8. 9.) how they were full, &c. *Now ye are full, now ye are rich, now ye have Reigned as Kings without us.* It was a City very rich, and the Christians in it, had a fulness of outward things, when he wrote this; they were full and rich: But as for us, (says he) *God hath set forth us Apostles last, as it were appointed to death &c. Ye are honourable, but we are despised; we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour working with our hands: being reviled, we bless: being persecuted, we suffer it: being defamed we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. And yet he did not at all envy this*  
*their*



their *fulness* in the least ; No, he wisheth them all true prosperity, *would to God ye did reign*, v. 8. that is, in true and spiritual respects ; he wisheth them all good rather, in all inward enjoyments, of God and Christ, *together with their outward riches, &c.* Now *what* was it, that had so much rooted up *envy, &c.* in him, and the other his fellow *Apostles* ? It was his *sufferings*, and wants, and their being made *spectacles to Angels and men* (as there :) This had wrought his, and their *Spirits* to this. In the *Old Testament*, *Joshua*, though he proved a man of a *choice Spirit*, yet when he was *young* in years, and but a *young beginner* in *Grace*, *envy* rose up in him, for his good Master, *Moses* spake. *Eldad and Medad Prophecie*, (says he ) *Numb. 11. 29.* But *Moses* said unto him, *Enviest thou for my sake ?* and so reproveth him ; and thereupon expresseth his own heart, thus. *Would God, that all the Lords people were Prophets ; and that the Lord would put his spirit upon them.* Now whence arose this blessed disposition of heart, thus free from  
*envy.*

*envy* in him? In the very next chapter you meet with another instance which gives a true account both of his not *envying others*, as also in bearing the *envy* of others against himself sharpened with the highest provocations unto *ANGER*, (which was the second.) It being *unkindly*, as *unreasonable*. 'Twas the *envy* of his own, onely, *Brother* and *Sister*, for this, that God had chosen him to utter his mind by, unto his people, and reveal himself, *so as never to any man*, ('as Gods testimony of him is in that 12 Chap.) Whereupon *they had said*, v. 2. *Hath the Lord indeed spoken only by Moses? hath he not spoken by us?* Thereupon follows the *Account*, or bottom disposition of Spirit, which made him bear both this and the former, v. 3. *Now the man Moses was very meek, above all the men which were upon the face of the Earth.* And so good man, he would himself have passed this by, and have taken no notice at all of this affront: *but that God*, ('tis there said) *heard it*, as noting that *H & S* would not put it up so, for *Moses* sake. Now what was it, had

had tamed, and made *Moses* thus meek  
and calm, and passive? Certainly  
*His great Afflictions*. And his *Faith*,  
having been exercised thereby had  
brought *Patience* in him. Heb. 11.  
By *Faith*, (v. 24.) he chose (v. 25.)  
Rather to suffer afflictions, &c. and  
accordingly had lived forty years,  
a mean shepherd, a servile life, an  
exile, a banished man, from *Pha-  
raohs Court Honours* and pleasures of  
it, as an underling, in hardship and  
duration. And it was a sudden Tryal,  
for he fled for his life at an hours  
warning: as well as a sore and long  
Tryal of forty years; and these suf-  
ferings (great as any mans in that  
age) made him *Meek* [very *Meek*,]  
which word the *Dutch Annotators* ren-  
der, [ *Patient*. ] The Hebrew word  
hath affinity with *afflictions* (saith  
*Ainsworth*) which had taught him  
*Patience*, as sufferings did *Christ*,  
whose type he was. These had sub-  
dued *anger* and *envy* in him, unto this  
so high a degree: And *Patience* had  
its perfect work. For, otherwise we  
find he could be angry at times, *Exod.*  
11. 8. & 26. 20. & 31. 19. *Lev.* 10. 16.

*Numb.*

Heb. 5.

*Numb. 16 11. and 31. 14. and chap. 20. 10, 11. as Ainsworth hath collected them.*

*Jesus Christ hath taught us a lesson against this envy, Mat. 20. 15. Shall I not do what I will with mine own? Are not all things mine? And wilt thou envy that I have taken them from thee, and not done so, from another? Shall thine eye be evil because I am good? Shall a man be sick, that another is in health?*

**3. Inordinate Fears.** When too much trouble comes upon us, we use to fear too much, at the present: And are apt to project a thousand things for the future; as that poverty and beggary will follow: many such fears lay hold upon us, because we see Gods anger hath begun, and we know not the worst, nor when or where 'twill end. But saith Christ, *Rev. 2. 10. [Fear] none of those [things] that thou shalt [suffer.] Be thou [faithful] unto death, and I will give thee a Crown of life. Faith and faithfulness unto God, or constancy in enduring unto death, he here opposeth to Fear: and Faith works Patience, and*  
*Patience*

Patience eats out fear. Fortitude and courage differs from patience in this, that a stout courage in a man of a great Spirit, shall indeed overcome FEAR, if so be he sees any hope of evading : and so will rouse a mans Spirit up to resistance, and defence. But patience, though it sees no hope, as to this life, yea nothing but present death afore it, it will yet strengthen the heart to bear it, and make a man [ Faithfull unto death ] and constant, without prevailing fears, even unto death.

4. *Murmuring against God : patience works out that : As in Job : The Devil projected his blaspheming : He will blaspheme thee to thy face : He made sure account of it ; and would needs turn Prophet, and prophesie what Job would do, and that before God. But the devil was befooled, and proved a lying Prophet : Job instead of blaspheming God, he blesteth God [ In all this Job charged not God foolishly. ] I may say of it as in the Revelation, twice 'tis said of the Saints, Here was the patience of Job. And it was that patient frame of Spirit, that God had*

had wrought in him, which the Scripture so extols, that enabled him hereunto.

5. *Faith by Patience mortifies inordinate CARES.* Against the times of those great distresses, that were to come upon the Jewish Nation, and among them, upon the Christian Jews in that Nation, afore the destruction of Jerusalem, (which would try every vein in their hearts) Christ gives two special exhortations, besides divers others, Luke 21. The first, *In Your Patience*, (that is, that Patience which is truly Christian, and properly Yours) *possess your own souls*, v. 19. The second, *Take heed to your selves, lest at anytime your hearts be overcharged with [the cares of this life,]* *iniquum Cares* do (as the word imports) *distract the Soul*, scatter it in o wilde thoughts and wandring anxieties: But patience (which Christ first exhorts to) calls *all* in, and orders *all* to keep home, and not stir out of doors, abroad; composeth *all* so, as a man possesseth his own Soul. In Phil. 4. 6. 7. *Be careful for nothing, but in every thing*

by prayer and supplication, with thanksgiving, let your requests be made known unto God: and the peace of God, &c. I instance likewise for this, in the difference of the two grounds in the Parable of the Sower, 8 Luke 14, 15. Of the Thorny ground, 'tis said, That the word was choaked by the Cares of the world. But of the good ground oppositely, that it brings forth fruit with patience. Patience is contrary unto cares as well as unto unquietness, or to other inordinate affections.

This for Patience, its private Work.

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*II. Branch of the III. HEAD.*

**I** Come secondly to *Positive Acts* and workings of patience, which are many. To begin with the lowest, and so rise to the higher.

1. *Patience includes, and comprehends an Act of [Waiting] upon God, and his good pleasure. Waiting is an act of faith continued, or lengthned*  
out



*but* : and where *faith* would of it self be short-winded , *patience* eeks it out. *The daughter helps the Mother*, with an expectation of an happy issue. 5. *Jam.* You find *waiting* involved in *patience* as an eminent act thereof, v. 7. " Be [ patient ] therefore , Brethren ,  
 " unto the coming of the Lord : behold  
 " the Husbandman [ waiteth ] for the  
 " precious fruit of the earth , and hath  
 " long [ patience ] for it , untill he re-  
 " ceive the early , and latter rain.  
 Look *how* and in *what manner* the Husbandman waits , so he sets out, and exhorts a *Christian Patient* man should do. *Mic.* 7. 7. " Therefore I will  
 " look unto the Lord , [ I will wait ]  
 " for the God of my salvation , my  
 " God will hear me , &c. Untill he  
 " plead my cause, and execute judgement for me, &c. v. 9.

2. It is a *waiting with quietness*. And that's *Patience work* too. *Patience* is not an *enduring* simply by force , ( which we call *patience per force* ) but *with quietness*. In the third of *Lament.* the *Church* , in her doleful condition, expresseth the *affings* , and *workings* of her own *soul* : Although she speaks  
 in

in the third person, (which is usual in the scripture) yet means her self, v. 26. *It is good that a man should Quietly Wait for the salvation of the Lord.* This was uttered when she was under the yoke, and so was a fruit of patience, v. 27. *it is good for a man that he bear the yoke in his youth.* It is the Nature of Faith to quiet the heart in God, "Isaiah 26. 3. Thou wilt keep him [in perfect peace,] whose mind is stayed on thee: because he [trusteth in thee.] *And chap. 30. 30. in quietness and [confidence] shall be your [strength.]* And when Faith hath wrought patience, it quiets the heart much more. Patience speaks quietness in the very sound of it. And the reason is, because it hath a strength accompanies it, 1 Col. 11. [Strength-*ed] with all might unto [all Patience] and long suffering.* And thence so far forth as Faith and patience do strengthen the heart, so far we are able to bear and that with quietness. *Let not your hearts be troubled, saith Christ, John 14. Why? You believe in God, believe also in me; Faith in them will cause trouble to fly away.*

*Fides habet  
vim quietam.*

Which

Which is a great part of Christs meaning, when he says *in patience possess your Souls* that is, dwell quietly in your own Spirits, as a man doth in his house which our Law terms his *Castle*.

3. *Patience carries on the heart without fainting or discouragement, for this cause we faint not, Isaiah 42.* The Meekness and patience of Christ is there first set forth, v. 2. *He shall not cry, nor lift up his voice to be heard in the streets.* Then follows v. 4. *He shall not fail, nor be discouraged [nor be broken]* (as the Hebrew is) that is, in Spirit, so as to cease from what God had given him to do, or suffer; he should go on with his work, till he had perfected it.

4. *Patience in all sufferings, submits to God, and the will of God.* The Apostle sedulously puts in [if it be the will of God] when he had occasion to mention their sufferings; and he does it twice, 1 Pet. 3. 17. *if it be the will of God that ye suffer.* And chap. v. last, *Wherefore let him that suffers according to the will of God, &c.* And in chap. 1. 6. [if need be] that is, if God see it requisite, to bring them out you

you : And the Apostle would needs bring these clauses in, though by way of *Parentthesis*; so in two of these places mentioned. The stronger the sufferings are, the stronger is the will of God in bringing thole sufferings. And see it is *Patience* in the Soul, that works *Piscator* the heart to submission to that will, and the Psal. 39. v. 9. I was dumb, I opened not my mouth [because thou didst it.] Then, when he confest his sin of *Bathsheba*, and murdering *Vriah*, he considered not the wrong done them, in comparison of *That* he had done against God, therein : Against THEE, against THEE onely have I sinned, and done this evil in thy sight. And now, when a retaliation for that sin, in the rebellion of his own Son *Absolon*, came upon him, and *Shimei* had likewise bitterly cursed & reviled him (which some latter expositors have deemed to have been the occasion of that Psalm.) \* He I opened not my mouth, because thou didst it, do hold with that story, 2 Sam. 16. 10, 11. When *Shimei* did curse him, upon occasion of which, *David*, similarly, spake thus : The Lord hath said to him, curse David ; who shall then say, wherefore hast thou done so ? Let him alone. The Lord hath bidden him. Which is just as here [The Lord hath done it,

in like manner, in *this his punishment*, layeth aside the consideration of *all instruments*, that had brought those evils on him, (whoever they were, whether it were these or some other) and looks onely unto *God*, and submits, [*because thou hast done it.*] And though he confesseth, that he was in a furnace first, notwithstanding his fixed resolution to have been dumb as for speaking any thing that should favour of murmuring, afore men: Yet his flesh and corruption boyled within him, (as that useth to rise and work in us first) so v. 2. "I was dumb with silence, I held my peace, even from good: And my sorrow was stirred, or my distemper wrought the more, "My heart was hot within me; whilest I was musing, the Fire burned. Then spake I with my tongue: And what he spake, favours of a man weary of life it self: For he would needs know of God when his life should be at end; thus v. *So impatient was he?* Yea, but then when his grace came more deeply and throughly to be stirred, and Patience to have its *perfect work*; he then considers Gods hand alone in it;

it; how that it was HE, had stirred up the Spirits of those wicked Ones against him; and found that himself had to do with *God alone*: And then, he was *Dumb, and silent* indeed, to purpose. And truly his heart at that time (if the occasion were that of *Shimei* and *Absalom*) had been wrought up into as blessed a frame of *submission to God*, as ever afore, or after, in all his *life time*, as his words (in that chapter aforementioned) do declare, *2 Sam. 15. 25, 26.* "And *David* said, "if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, (viz. the Ark) and his Habitation: But if he thus say, I have no delight in thee: [Behere I am, Let him do to me as seemeth good unto him.] He herein perfectly gives up himself to Gods good pleasure. And it is as if he had said; If it be good in his eyes so to deal, it shall be so in mine; I wholly give myself up unto whatever his design is upon me; Yea, he casts away himself into the supposition of Gods having no delight in him; which is the most afflicting supposition, a Godly man

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can make to himself, of all other : so perfectly did his will apply it self to God his will. He had professed his *waiting* on God just before in that Psalm ; *Now Lord, what do I wait for ? My hope is in thee.* And now he adds [ *I am* ] *dumb*, so, for the *present*, and [ *I will be dumb* ] so for the *future* : I will never open my mouth about it. *Piscator* and the *Dutch Annotator* read it thus, in both Tenses.

5. *Patience* makes a man not *Dumb* onely, or not to open his mouth through submission : But, it *makes him put his mouth in the dust* : whereby a deeper humiliation and submission is yet expressed. 'Tis a farther *humiliation* to lye at Gods feet, with his *face on the dust*, which is as low, as the person can go : that if God will tread and trample upon him, *there he is* ; and in *that posture*, presents, and declares himself *ready for that*, or any *dispensation* from God, *Lam. 3.* The Church did not onely *wait*, v. 25. *And wait quietly*, v. 26. and then *sit down*, and *keep silence*, v. 28. But did *put her mouth in the dust*, v. 29.

But you will say, all this was done, *when*

when the Soul *had hope*, as appears in those words, in that 3 of *Lam. v. 26.* "It is good that a man should hope" and wait quietly : and *v. 29.* He "puts his mouth in the dust, if so be, there may be hope. And indeed *David* in the 29 *Psa.* and likewise in those places cited of him, out of *Samuel*, he had *hope* concerning that particular thing, he yet submitted unto God in, as at the seventh verse of that Psalm appears. And now Lord what do I wait for ? [*my hope is in thee.*] And then mentions the deliverance wherein his hope lay, in *v. 8, 9, 10.* And thus when *Shimei* curst him, his soul in like manner did gather up hope the more upon it, that God would bless him, *2. Sam. 16. 12.* *IT MAY BE* the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. But yet I confess his hope there, and the Churches afore, did each rise up but to an [*it may be.*]

6. But Gospel Patience (sixthly) will work an effect, when there is no hope, as to the things and concerns of this life. David and the

Church said, if there may be hope; but Patience will say, if there be no hope, that is in this life, that ever I should come out of this trouble, (I differenced patience from Christian Fortitude afore, by this.) The Apostles did put primitive Christians over to the day of the Restitution of all things, and the Refreshing that should be then. Thus Jam. 5. 7, 8. "Be Patient therefore, Brethren, [UNTO  
 "THE COMING OF THE  
 "LORD.] Behold the Husband-  
 "man waiteth for the precious fruits  
 "of the earth, and hath long Patience  
 "for it, till he receive the early and  
 "latter rain. Be ye also patient, sta-  
 "your hearts, FOR THE COM-  
 "ING OF THE LORD  
 "DRAWETH NIGH. As  
 if he had said; As for your pressures, I can give you no hope of release out of them, during this life: but let your hearts, fixedly make account of no other outward refreshment, but that which shall be then, by the coming of Christ, which will be in Glory. And his similitude of the Husbandmans waiting for the Harvest, declares thus much.

much, v. 7. *Behold, the Husbandman waits for the precious fruits of the earth, &c.* Poor man, he doth not reap this precious fruit of the earth, *until the Harvest.* He parts with precious seed: And as unto him, it is *until the Harvest time*, as good as lost. The Psalmist hath the same comparison, "They sow precious seed, and they go weeping (*as loth to part with it*) but shall return rejoicing, bringing their sheaves with them. Brethren, there is an *harvest a coming*, and *joy sown for the upright in heart*, against that time. It is now but sown, but must come up one day. But although the Husbandman in all appearance looks upon all, as lost, until the Harvest; yet however he hath afore then, in the mean while, the *early* and the *latter rain*: And they give hope of an *harvest*, whilest he sees and finds God blessing and following his Corn, with rain upon his Ground. This, as to the Husbandmans Hope (which is the Apostles similitude.) And as to the *Christians* hope, I understand by the *early* and *latter* rain, according to the course of the

D. 4. *similitude;*

*similitude*, to be signified, those *illafes* from heaven, those *refreshing bedewments*, which the holy Ghost vouchsafeth, all along to such an expectant Soul, as *earnests of heaven*, and *pledges of Gods certain intending* to give him his expected harvest, according to the proportion of his *Patience* and waiting: But still all these hopes wholly respect that *other life*: But as *to this life*, the Apostle gives no other hopes for them. Nor no more doth the Apostle to the Hebrews, chap. 10. 36. whilst he thus speaks, *Ye have need of patience* (even to the end of your lives.) For it follows, *that after you have done the will of God, you may inherit the Promises*: Still you will need *patience*, to your very last. We use to speak the same, to a man, whose case is remediless, *y<sup>e</sup> a need of patience*; for your condition is not like to be bettered. These had *suffered the spoiling of their goods* already, v. 33. and *had endured a great fight of afflictions* (as there.) Well, but the storm is not yet over: *you have need of patience* still, you are like never to have your goods and estates again.

again, and I can give you (says he) no other hope but that you would patiently wait for *the restitution of all things*, which is to be at the day of judgment, for so it follows v. 37. "For yet a little while, and he **THAT SHALL COME WILL COME,** "and will not tarry. And therefore "cast not away your confidence, which "hath great recompence of reward, v. 25. So that *all* the hope in this life is, *That the time will not be long.*

A seventh *Act, or Work of Patience* is, it *causeth the Soul to sanctifie God in a mans heart, all sorts of ways.* I shall still instance (as I have done) more specially in *Jobs* carriage; whole patience is so cryed up, by our Apostle: When his outward losses of children, &c. had their full accomplishment, and the sad tidings thereof had filled his ears, and heart, (chap. 1.) by messenger after messenger, till he had no more to lose, the text tells us, v. 20. "He fell down on the ground, "AND WORSHIPPED. He had been frequent in worshipping afore, and that upon occasion of his children;



that *they might not sin*, so you read v. 5. but all those, his foregone worship, sacrifices and prayers, could not prevail with God, to preserve them, nor his goods neither. But now when they are all gone, the *first* thing he does, is, *He falls down and worships*.

*Quest.* What may *that* contain in it?

*Ans.* I shall limit my self unto *what* his speech thereupon doth utter: and the Posture of his worshipping doth signifie: both plainly shewing, *what* was in his Heart, *that* moved him so to do; and moved within him, in the doing it.

1. *He adores God in his Sovereignty*, both in his falling down, as also in those words, *The Lord hath given, and the Lord hath taken*. He is Lord (says he) the Lord of all: *All* was his own; and *shall he not do what he will with his own*? as 10 Mar. 15. *I am the Clay*, he is the Potter: He is the Lord of *me*, and all. Job had prayed for his Sons (as we did for the City) so far as he had then in his view, what might then concern them: but for all his good prayers for them,  
God

God took them away, by a violent death; and herein God seemeth angry with his prayers (as with ours for the City) yet *Job* begins to worship him afresh, and adores him after all: And 'twas the first thing he applied himself unto. (*Faith* and *patience*, will cause the heart to apply it self to God in all sorts of dealings, and will vent and utter gracious dispositions, some way or other.) And to adore God (which was most suitable to this condition he was in) is an *higher act* then to pray, simply considered, though it be done, mostly in prayer. And as thus at first, so he retained this practise and principle, all along, although he did grow very unquiet, when his Sons, and Gods wrath came in upon him. Yet however *impatient* he otherwise were, he still afterwards continued in this manner to adore, and fall down afore God at times. Thus in Chap. 23. 11, 12. You shall see how this poor man falls down before God, and submits to him. He first professeth his integrity, at v. 10. And his *Faith*, as to the issue of his Tryals, that all would be for good. "He

"knoweth.

"knoweth the way that I take: when  
 "he hath tryed me, I shall come forth  
 "as Gold. My foot hath held his  
 "steps, &c. As if he had said. But  
 for all he knew my holy walking with  
 him, his resolution and design upon  
 me, thus *to try me* went on: And all  
 my prayers aforehand could not turn  
 him therefrom, as follows, y. 13, 14.  
 "But he is of one mind, and who can  
 "turn him? And what his Soul de-  
 "sireth even that he doth, for he per-  
 "formeth the thing that is appointed  
 "for me: (What is my Lot from him,  
 (as this was) I *must take it*, and sub-  
 mit to it: And *Many such things are*  
*with him*: Many such strange and  
 wonderful unusual dealings are with  
 him, and we must magnifie him in all.  
 It is Gods *Soveraignty*, you see, which  
 he here adores and falls down afore.  
 And this passage you may set upon the  
 score of those eminent speeches,  
 wherein he expressed his *patience*,  
 which the Scripture commends it for;  
 and in the issue of his worst fits, we  
 find him still adoring, and submitting  
 to God.

Secondly,

Secondly, *He humbles himself to the dust* [falls down to the ground.] *First*, as himself was a *Creature*, poor and emptied of all. *Alas! What am I* (says he) or what have I to challenge, or assume to my self as mine? *What have I, or am I, that I have not received?* *A poor naked thing*; I came into the world at first; and but as poor and naked am I now, when bereft of all my goods; and as naked I must return: I had nothing at first, and I have but nothing now; and I shall carry nothing with me into the other world. Thus spake He.

When *Jacob* was in hazzard of, and thought he should lose his goods, and children, and all, (as *Job* here, actually lost both, (see how aforehand he humbles and debaseth himself, (as you read 32 Gen. 10.) and how greatly, before the Lord, I am less then the least of thy mercies: I am not worthy of a bit of bread, and thou gavest me all I have. And what was I once? He considers (as *Job*) his original condition, both as to matter of estate, and children. I came over-

Jordan.

*Jordan but with this Staff.* I had no more (says he) and now I have *two bands*, both of Cattle and Children: And if God take all, I am but where I was, and where he once found me. And truly *Jacob*, his best Policy and design was to have compounded the matter, and if he could but save *half of either*, v. 8. if he might have *half his estate*, and *half his children*, he should have been, considering the hazard of all, something well appeased: but now he puts in with God for the whole. His thus humbling of himself was afore he had lost any thing, to the end to preserve it; and *Job's* was when he had lost all, but both express the same Humility.

And as you find him here humbled, as a *poor Creature*, (as poor as ever any was) so elsewhere as deeply broken for his being a *sinner*, and professing himself to be as *naked* and *empty* in respect of any *righteousness* of his own, or of any thing he had to stand upon in the sight of God. The great Apostle doth not more divest himself thereof, in *Ph. 3.* then holy *Job* doth in chap. 9. 23. "I know it is so of a truth:

"truth: but how should man be just  
 "with God? If he will contend with  
 "him, he cannot answer him ONE  
 "OF A THOUSAND. And yet  
 more deeply and expressly, v. 20, 21.  
 "IF I JUSTIFIE my self, mine  
 "own mouth (I sinning in all my  
 speeches, and even in *this* now whilest  
 I speak it) "shall condemn me: if  
 "I say I am perfect, it shall also prove  
 "me perverse. His meaning is, had  
 I never so perfect an inherent holi-  
 ness, yet if I come afore God, to be  
 justified, I *know not mine own soul*,  
 as he there adds; that is, I look at no-  
 thing in my own Soul, I utterly re-  
 nounce *all* in it; yea, I would despise  
 my life, that is, all that holiness I have  
 in the course of my life exercised, and  
 had in me, I despise it, I count it dross  
 and dung. Though as for an integrity;  
 in point of sanctification, he stood up-  
 on his points with God himself.

Th's such a  
 phrase as  
 when  
 Christ says  
 I now know  
 you not.

We find other Saints in their dis-  
 tresses to have been patient in the  
 sense of their Sins. I might instance  
 in David how he humbled himself in  
 that great distress which we spake of,  
 and which silenc'd him so, as you  
 heard.

heard in that forecited 39. Psalm. *Deliver me from all my transgressions* (saith he) verse 8. The remembrance of those struck him dumb afore God; for that speech immediatly follows, v. 9. So the Church, 7. Mich. 9. *I will bear the indignation of the Lord, for I have sinned against him.*

A third Act comprehended in Jobs worshipping God, is his blessing God; as his words therewith also uttered shew: which blessed frame and disposition of Spirit, his Faith by patience had wrought, in him upon this occasion: Loe! his high sufferings cause him to *bless the Lord: Blessed be the name of the Lord,* (says he.) He bleſseth him, that he had given him at first, and that he had afforded him those blessings of Children and goods, *so long*: And he was *thankful* for that; and thought it but reasonable, that if he received good, he should also receive evil, as the pleasure of God was, chap. 2: 10. *He bleſseth God also*, because he found that God had blessed him with such things and blessings, *Heavenly*, which could not be taken away; He found the love



love of God the same still. It is a sure rule, *We never bless God, but when we find, that God bleſseth us first: As we do not love God, but, because God loves us first.* Now when the Soul finds, that in afflictions and tentations God doth bless it, this draws out from the Soul, *a blessing of God again.* And then doth the Soul say, it is not onely the will of my father, and therefore shall I not drink the Cup he gives me? But it is the blessing of my Father, and shall not I bless him for it? In every thing give thanks, saith the holy Apostle, *1 Thes. 5. 18.* That is, whatever the condition be, still there is matter of thanks, and so of blessing God.

### III. Branch of the II. HEAD.

## THE FRUITS OF PATIENCE.

**T**Hese, the Apostles teaches, the Peaceable quiet fruits of righteousness, which Chastening yieldeth, after ye have been exercised thereby: and that is through Patience gained by those afflictions.

The

The 1 *Fruit*, it works *contentment* : an holy contentment ; And *that* adds a perfect on to the other former works of his grace, *Phil. 1 1. 12.* "I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound : Every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need. And he had *learned* it, as Christ *learned* his *obedience through sufferings* ; and by his having run thorow so great a variety of conditions. A man may be *content* when he is *not fully satisfied* : When God frames a *mans estate to his will*, then he is satisfied, as *Psal. 17.* *whose belly thou fillest with thy hidden treasure.* But to be *content* is another thing : It is not when I have an estate, *according to my will*, but *my will is brought to my estate* : And then, I have as much *content*, in *that*, as in the greatest estate, for *life* (says Christ) that is, the comfort of life, *lies not in abundance.* 'Tis true, such a man would *choose rather*, as the *Apostle*

Apostle speaks, a full estate ; yet patience boweth his judgment, to such an approbation of his present condition, as that, which is best for him ; as being that, which out of Gods judgment and wisdom is allotted to him: He so bends his Will unto such a correspondency with Gods will, as he rests content.

2. A second fruit of Patience is, self-sufficiency ; the word is so, 1 Tim. 6.6. *But Godliness with contentment, is great gain.* The word *μὴ ἀναρπάζειν* translated *Contentment*, is a more reaching word by far. To say [Contentment] that's too bare and scant a word ; but this more amply signifies [*self-sufficiency*]—In 2 Cor. 9. 8. the same word is there translated [*sufficiency*], but still in the Greek it hath [*self*] added to *sufficiency*, which imports [*a sufficiency within a mans self*] that he needs not go abroad for any thing ; he is sufficiently supplied from what is within. The words of that verse are, “ And God is able to make all  
“ Grace abound towards you, that ye  
“ always having all self-sufficiency in  
“ all things, may abound to every good  
“ work:”

work : which let us consider.

'Tis true, that in the Word [all Grace] he includes an *outward Grace*, of giving such an abundance of *external Blessings*, as they might [always] and [in all things] have enough for themselves, and to spare ; yea to *abound in every good work* to others : But yet the main of that Grace he Centers in, is an [*inward self-sufficiency*] in a mans own heart, as without which they would never have satisfaction at home, much less an heart to scatter abroad : but a mans *Natural self-unsufficiency* (as oppositely I call it) would make his heart clung and narrow, never contented in himself, much less abounding to others, though he had all the whole world. So as indeed *that is the Grace*, which the Apostle puts the weight upon ; *THAT is the Grace*, he Predicates.

So as the *inference* or *Corrolary* (as to our purpose) from thence may justly be. That if (on the other hand) a true Christian be in never so great want, or fallen into a condition of *extream poverty* ; *Comparatively*;

tively, either unto what himself once had (which is the case of many a good Soul now) Or unto others, who still abound; yet if God give him this [*All Grace*] of *inward self-sufficiency*, he may be, and is still as content and *sufficient within himself*, as those in that abounding condition which the Apostle wisheth unto those *Corinthians*.

And the Reason is, that the *self-sufficiency* of him that hath the most of such things, lies not in those things, but depends utterly upon that *inward Grace* spoken of, or that inward frame of Spirit, which this Grace composeth his Soul unto.

And this is evident from that place to *Timothy* (first cited) where it is, that the Apostle useth the *same word*, on purpose to comfort the Saints, that were in a *scant and bare Condition*, as to this World, as the Coherence of verse 6, 7, 8, shews, *GODLINESS with SELF-SUFFICIENCY* (says he) is *great gain*, (even *virtually* as much, yea, infinitely more then *gaining all the World*, as *Christs speech* is) which moreover is spoken

spoken with a Connexion to these words: *For we brought nothing into this World, And it is certain we carry nothing out.* And therefore, if we have nothing [but food and rayment, let us therewith be content;] so it follows: And for so much God hath undertaken.

And the holy Apostle verifies this in himself, that he had learned thus to be as Content when he wanted, as when he abounded. And in this frame we find, else-where, his mind to have been in the midst of all, not wants onely, but pressures of all sorts: Which also shews, that *Patience* and *Endurance*, through sufferings, had been his Tutors and Instructors thereunto: For in 2 Cor. 6. chapter, He having first reckoned up his sufferings, v. 4. and made a Catalogue of them, then in his final conclusion, v. 10. he sums up the frame of his Spirit all in this, *As Sorrowful, yet always Rejoycing: [As poor] yet making many rich: As having Nothing, yet possessing all things.* In which few words he compendiously speaketh, what either out of that to the *Corinthians* 9. chap. I have

these have now insisted on, or that *Paradox* in my Text doth amount unto. For those words [*as sorrowful*] in respect of divers Temptations [*yet always rejoycing,*] are all one with [*Count it all joy when ye fall into divers Temptations*] as in the Text. And His [*having nothing, yet possessing all things*] there, is adequate and equivalent to the Corinthians supposed, outward *abounding always and in all things*. But then his [*being poor, yet making many rich*] Therein he exceeded and transcended, what they, or any the most liberal-hearted rich man that ever was in the World, could boast of, in any of their, or his *abounding in any or every good (or Charitable) Works*, in relief to others. So we see it is possible and attainable, that a Christian may in the want of all have an *all-self-sufficiency* : superabounding the fulness of him in outward things, who aboundeth most. And all this was the fruit of his *Patience*, and continual abiding under sufferings : For he speaks this of himself, whilst he is *enumerating* his *sufferings*, which in that Chapter he doth at large.



large. Thus perfect will Patience make you, that as here the Apostle in my Text speaks, you shall *want nothing*, even in outward things, when you have lost all.

If you ask me, Whence hath this Christian this *self-sufficiency*, within himself? and wherein lies it?

I answer, If *God*, and *Christ* dwell in the heart; if I have the *earnest of the Spirit for my salvation*; Or am *partaker of his holiness*, and that *Grace*, which *accompanies salvation*, and do *delight in the will and glory of God*, and in *pleasing him*, and the like to these; then I have a *self-sufficiency* within me. If, as in the 1 Joh. 4. 16. *We have known and believed the Love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him*. Then we have all *within our selves*; And is like a man that hath all provisions in and about his *own house*, so plentifully, as he needs not go forth for any thing; so is it, and will be with us.

A third Fruit is Joy, 1 Col. 1. 11. Strengthened with all might, unto All Patience and long-suffering with Joyfulness. You have it also in the Text, Count it all Joy, &c. And Rom. 5. 3. [We glory in Tribulations] knowing that tribulation worketh Patience.

You will say to me, how can this be, doth not the Apostle say, Heb. 12. 11. No chastening seems to be for the present joyous, but grievous. And our Saviour, you shall weep when the world shall rejoyce. And many the like.

I Give these Answers.

1. The object of your joy is not simply your afflictions: No, no man can delight in them alone, they (indeed) are grievous, as saith the Apostle. But your joy lies in looking unto, what is the issue and event, the end and reward of your Tryals by them; and that is it you are to Count the matter of your joy, and All Joy. To rejoyce in the thing, or the affliction it self, is one thing: And to rejoyce in the expectation of the event and issue, is another.

E

Then

Then Secondly, If you observe it, the word in the Text is favourable: Says he [*Count*] *it all joy*; that is, *esteem* it so. He doth not say, you shall *have all joy* (at present;) But though you have not, you may *count it all joy*, that is, you may reckon it [*a matter of all joy*,] as many Interpreters paraphrase the words, and so Reason yourselves into joy in your *Judgements*, and so esteem it all joy, *Appretiative*, as the School speaks: though the passion of joy be wanting.

Thirdly, *Jesus Christ* himself, when he did *endure the Cross*, and whilest he hung upon it, and likewise *afore*, whilest within the *Garden*, he was not in a joyous frame of spirit, at that present, as to the *passion of joy*; nay, *his Soul was heavy unto death*, that while: Yet it is said, Heb. 12. 1. **THAT FOR THE JOY** that was set before him he did endure the Cross, &c. And he therein is set forth as an example unto us, in the same verse, *Let us run [WITH PATIENCE] the race* that is set before us, *Looking unto Jesus*, &c. It is well, if you look to the joy set before you, as that which you certainly

certainly expect to come, although you want the Passion of joy in that which you expect to come.

Fourthly, You may perhaps not rejoyce at present with great joy, yet afterwards through much exercise of Patience it may grow up in you. And this answer, the Apostle himself gives in that Heb. 12. Distinguishing between what for [the present,] and what for [afterwards] in time, v. 11. Now no chastning [for the present] seemeth to be joyous, but grievous: nevertheless [afterwards] it yieldeth the peaceable fruits of righteousness unto them [which are exercised] thereby: And upon the hopes of that, he bids them to lift up the hands that hang down, and strengthen the feeble knees.

Yet, Fifthly, Some Christians have had, and you may have actual joy at that present in the midst of your afflictions. These Two, great Trials, and great Joys, may well meet and stand together, in the heart at once; as in divers respects: For the Apostle hath reconciled those two, 1 Pet. 1.6. Wherein ye [greatly rejoyce,] though [Now] for a season (if need be) ye are

in heaviness through manifold temptations. That speech [*Wherein ye greatly rejoyce*] reacheth and riseth higher then to an accounting it matter of joy, about what is to come, but doth further absolutely, speak of joy for the present. And therefore to have the affection of inward joy it self greatly raised up; and yet at that instant, in the same [*Now*] as he speaks, in outward respects, to be in heaviness, are compatible. And 1 Col. 11. The Apostle speaks of such a glorious power, accompanying the Saints in trials, as shall work *Patience and Long-suffering with Joyfulness*: And why else doth the Apostle, also say, *Rejoyce in the Lord always, and again I say rejoyce*. He contents not himself to have said it at once, as if to have them rejoyce a little; but he professeth to say it again, because they should rejoyce abundantly, and this [*always*] and therefore in all times and in all conditions. Of the co-existence of which two, himself proposeth himself an example: *As sorrowfull, yet always rejoycing*.

## IV. BRANCH.

Some eminent *Properties*, or *AD-  
JUNCT'S* of *Patience*, which  
added, do make it, and its work,  
*Perfect*.

1. **W**hen a mans Spirit is brought to  
do these things with ease : so as  
he shall not need to chide his Spirit  
into a *Patient frame*, nor force him-  
self into it. But likeas *Ezra* is said  
to be a *ready Scribe*, *Ezra 7.6*, that is,  
he was perfect at his work ; his heart  
was prepared for it, and inured to it,  
*v. 10*. Thus *Patience* hath had a per-  
fect *Work*, when it frames the heart  
to a *Readiness* to those actings fore-  
mentioned. Thus the *Apostle*, *Act. 21.*  
*17. I am not onely [ready] to be bound,*  
*but I am [ready] to die at Jerusalem,*  
*for the Name of the Lord Jesus.* His  
heart was so fully prepared, as he stuck  
not at all at it ; yea, it was an heart-  
breaking to him, that his friends should  
offer to dissuade him. *What mean*  
*you to break my heart ? &c.* 'Twas  
his being inured to *endurance*, and *Pa-*  

E 3tience,

tience, that had begotten that *Habit* of it in him : his heart was not to seek for it.

A *second Adjunct* or Property which adds a perfection to all these, is when the practice of it is *DURABLE*, and hath some *Constancy* in it.

As first, *Not by fits only*. That was *Jonah's* fault. Oh he was a *Broken* humble man when in the *Whales* belly : but how outrageous : when out ! In *Moses*, *Patience* had its perfect work, in the respect of the constant exercise of that Grace : And therefore it was he had the honour to be stiled *the meekest man on Earth* : And truly it was not that meekness of his natural temper ; nor merely as a moral virtue in him, for which he is so extolled : though these might contribute thereto : But it was a Grace that was *Spiritual* in him, the *Grace of meekness*, and consequently of *patience*, which the holy Ghost had wrought in him, and which he by sufferings had learned. And my reason among others, principally is, that he was a *Type of Christ* therein,



therein, according as Gods promise was to raise up a Prophet like unto *Moses*; Like, as in other Eminencies, so especially in *this Grace*; for which as *Moses* is commended there, so Christ in the Evangelists; and therein proposeth himself as an example, *Learn of me, for I am meek, &c.* Now how **CONSTANTLY** did *Moses*, bear all along with that perverse, murmuring, and rebelling Nation, both against *God* and *himself*, with an invincible Patience, and still interceded for them: and thus Christ doth *wish us*, and *for us*. And although we read how *Moses* was, and could be sometimes angry, yea, *exceeding wrath*, as the words are, (whereof I gave the collection out of *Ainsworth*) yet it was often in Gods cause; & still but so as the usual and constant frame of his Spirit was otherwise, for which he had *that* renowned *denomination*; and never was greatly out, or overcome with impatience (we read of) *but once*, *Num. 20. 10, 11.* compared with *Psal. 106. 32, 33.*

Secondly, *Patience* is then *perfect*, when it *continues to the end*. As a

*Colour* is said to be perfect, when tis *Durable*, as a *Dye* in grain; or as the *Indy* colours, which while the cloth remains, they *Endure*. Now it is *he that endures to the end*, Mat. 24. *that shall be saved*. You shall therefore find that unto *Patience*, *Long-suffering* is added; *Patience* is added in two several places, 1 *Col.* *Strengthened unto all Patience and Long-suffering*. *Patience* there respects the *weight* or *grievousness* and *heaviness* of the *affliction*, we are *under*: And *Long-suffering* respects the *duration*, and *time*. The other is in an *instance* of the *Apostle* of himself, 1 *Tim.* 3. 10. *Thou hast known my long-suffering, charity, patience*. In 4 *Jam.* 7. 'Tis said of the *Huband-man* (whose case is made the *perswasive* unto *Patience*) *he hath [LONG] Patience*. This is a perfection indeed to bear *long*, and *to the end*. *Be thou Faithful to death*, Rev. 2. 10. To carry a great burden a quarter of an hour is an effect of some patience; but to carry it a day, or more, or for a week, there is *long-suffering*? Why is it said, that *When you have done the will*

*will of God, you have need of Patience : but because, still, in the last part of your life, after an active life for a long while ran through, even then when you are near the promise, your patience may be then at last, most of all put to it.*

A third Property or requisite to perfect Patience, is, that it be *universal*; which is either when a man hath been every way tryed, and hath past thorough all sorts of Tentations : Or when he hath still come off with Patience in some good measure, in *all* those wherein he hath been tried, although his tryals have not been of all sorts. A mans natural Spirit will help him to be patient in *some things*, but in *other things* his heart is weak, and cannot bear ; Oh not such a Cross of any other. But it is certain, As GOD tried *Abraham* in his *Isaac*, so GOD will the *Sons of Abraham*, in what is *dearest to them* : and yet enable them to bear it, (as *1 Cor. 10.*) and go thorough therewith. Hence in the Epistles you meet with [*ALL*] added to *patience*, and *long-suffering*, both when

Patience is *prayed for*, as 1 Col. and *exhorted unto*, as 2 Tim. 4. 2. But though this *universality* is to be *prayed for*, and *exhorted unto*, as that which makes it perfect; yet it is well, if in the great tryals of our lives, we come off with *some Patience suitable*; and from henceforth resolve with *endurance* so to do; and so much is expected: And it may seem strange, that many that should be able to bear great tryals between GOD and them, with much quietness and submission, are yet easily disadvantaged, upon smaller occasions between *men and them*: For which some reasons might be given.

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#### IV SECTION.

**A**Lthough I have dispatched the subject I first intended, yet I find my self obliged to proceed a little further in the opening of the 5th verse, in order unto a relieving against a great *DISCOURAGEMENT*, which I know hath or may have been in many Readers hearts, whilst I have been thus discoursing these great things, *about*

about the *Perfect Work* of *Patience*, &c. And also to leave behind me, the most apposite *Direction*, how to obtain this *Patience*, in the perfect work of it: and I will not go out of my Text for these things, neither.

**An Exposition of the 5. Verse,**

*If any of you lack Wisdom, let him ask of GOD, that giveth to all men liberally, and upbraideth not, and it shall be given him.*

**T**he *Discouragement*, I know is, Oh how remote are, and have our hearts been, from this perfect work of *Patience*! Which yet some Saints have in so great a measure attained, as those great examples given have shewn, both of Saints out of the Old and New Testaments: What then shall I think of my self for the present? (will such a Soul say) or for the future what shall I do? Why truly, GOD hath provided sufficiently in the Text for Answer to these *Queries* and *Complaints* of yours, whereby both to relieve you  
against

*against your Discouragement, at your want of the exercise of these things : And also to direct you to the most proper and effectual (if not the onely) means to obtain them.*

1. As to this present *Discouragement* about your want, and so great falling short of this hitherto, (which you are so sensible of) Those *first words* in the Text [*If any of you lack Wisdom*] will be found greatly speaking to your relief therein.

2. As to a *Direcction* what you should do for the future to obtain it, these other words, *Let him ask of GOD*, point us to the most proper and effectual remedy and way of supply in the case.

3. With this great *Encouragement* added ; first draw from the nature of GOD, [*Ask of GOD that giveth to all men liberally, and upbraideth not.*] Then seconded with this Promise, [*And it shall be given him.*]

Of these three *Heads* of what follows, briefly.

# I. To the Discouragement.

**T**He opening of these words [*If any of you lack Wisdom*] will greatly conduce to ease your heart as to *that* : The effect of which is, that the Apostle plainly supposeth, *that true believers* may both, *really*, and in their *own apprehensions* especially, be *found greatly lacking in point of Patience when Trials do befall them*. And this I am sure hath reason to relieve you in what is like to be the great discouragement that usually falls out.

This to be the *supposition* of the Apostle, is made good by opening four things.

1. That by *Wisdom*, here, is plainly meant *Patience*; together with the *perfect Work* of it, which he had spoken of.

2. That he speaks this unto those *that were true believers*, [*If any of you.*]

3. How it may or can be said, that true believers, who *have all Grace* and the principles thereof in them, to *lack such or such a grace*.

4. The



4. The intimate reason and occasion, upon which the Apostle utters himself in this supposition, [*If any, &c*]

For the first, *Wisdom*, sometimes is taken *largely* for all *Grace* and gracious actions, *whatsoever*: Sometimes *strictly* for a *particular Grace*. To find out the difference of which, the meaning is to be taken from the *scope of the place*, where either of these is mentioned. Now *wisdom*, in this place is to be taken *strictly*, that is, for that *particular Grace*, or piece of gracious *wisdom*, whereby to *know how to be able to manage a mans self under Trials, especially great, sore and sudden ones, Patiently*: (which is done when we have taken in, and digested by Faith, such *principles* as our Christianity affords (plenty of) as *grounds*, that instruct, and enable the Soul, joyfully to entertain such *Trials and Temptations*, and to endure and go through them, with a constancy of joy.) For look as the word [*Grace*] is taken, either *strictly* or *largely*, that is either for *all Grace*, and yet again for *any*

or every particular Grace, each of which are called Grace also: *As ye abound in every Grace, so ye abound in [this Grace also.]* Thus, All Grace is called Wisdom, in a large sense, (as usually throughout the Book of Proverbs,) But withal, a particular Grace is called Wisdom too, as the third Chapter of this Epistle, ver. 13. shews. The Grace of meekness, shewn in speech, and conversation, he stiles it [*meekness of wisdom*] or a wise meekness, or a meekness accompanied with, and proceeding out of wisdom. And thus Calvin, and most others, understand wisdom, here, in this my Text, of this special Grace: The scope and coherence with the former words carrying it thereunto. True Patience, being from such a Wisdom, as whereby the Soul hath the skill and ability to manage a mans self patiently under Temptations, to such an issue, as that Patience should have a perfect work in us; & unto this it is here to be restrained: For this Grace, it is, he had been, and still is discoursing of.

And there is a special and more peculiar reason, why this skill of Patience should

*Sapientia  
nomen ad-  
circum-  
stantiam  
praesentis  
Loci re-  
stringo.  
calvin in  
Verb.*

should be *stiled Wisdom*, in a more eminent sense. For what he had before uttered of *rejoycing* in afflictions and tentations, and exhorted unto; that *Patience* should *have its perfect work*; these things being the hardest lessons in *Christianity*, do therefore need and require the highest principles of *Divine Wisdom*, both *Doctrinal* and *Practical*, to be deeply inlayed and fixed in the Soul, so as to *bow* and *frame* the heart unto a real *practice*, and *missing* performance of such *Duties*, and *conformity* thereunto. For then it is that *knowledg* is tearmed *Wisdom*; and for that reason it is, that our *whole Religion* is stiled *Wisdom*, because it rests not in bare *Notional knowledg*, (which is a differing thing from *Wisdom*) but makes men *proportionably* wise, to the *practise* of the things, in which it instructs. And particularly, this *skill* of *rendering* *Tentations* (such as hath been described) doth deserve this stile more eminently, for it so far outvies, and is above the sphere of all Principles, whether of *Philosophy*, or what other profession, or professors of *Patience*,

tience, whatsoever, who whilst in a *sullen Patience* (for all of theirs was no better) they *professed to be wise, they became foolish* : and Christianity infinitely out-shoots them in what they most gloried in.

Secondly, That he speaks this to them whom he supposeth *true Believers*, and unto *them as such*, is evident : Although at the first blush (as we say) the words would seem to point at and speak to *unregenerate men*, who *wholly want* all true wisdom and grace : and so the drift should be an intended *Direction to, or for such*, to seek true Grace, which they lack, at the hands of God, by Prayer.

But the *Coherence* manifestly shews, that he speaks to such, whom he supposeth to be already *true Believers* : For in the next words, he exhorts the *same Persons*, whom he speaks to in these words, to *ask in Faith* ; and therefore supposeth *them* to have true Faith already, whom he directs this Exhortation unto. And otherwise it had been more proper, yea, requisite to have exhorted *them* (if he

he had intended it of *unregenerate men*) First, to seek *Faith* itself, and then out of *Faith* and in that *Faith* to seek for this *Wisdom*, or Grace of *endurance*. And again he speaks to *them* that were *Brethren*; so he calls them. And in this passage, says; if *any of [You]* and such, who being true professors of Christianity were exposed unto these *sundry Tentations* from persecutions, especially: And 'tis such, also whom he exhorts to count it all joy, &c. and here to ask a *Wisdom* of GOD, whereby to be able to suffer for their holy profession. Furthermore, this *wisdom* lying in *Patience* having its perfect *Work* in them, it supposeth the persons such, as had some *Work* of *Patience*, and of other *Graces* begun in them already. And indeed, to have exhorted *unregenerate men*, that were as yet utterly destitute of all *Grace*, and so out of harms way, as to any sufferings, for the Gospel; and to direct them to make this the first of their addresses to GOD, and of their requests, that they might be able to endure *Tentations*, and that *Patience* should have a perfect work in them;

them: and so to have taught them  
that, which is the hardest lesson in  
Christianity, afore ere they had learnt  
the first letters thereof, *this* had been  
utterly improper, and a lesson at too  
great a distance, for men in their Na-  
tural state, first to learn. Thus much  
for the Persons, viz. That he speaks it  
unto men already *Regenerate*; and  
supposed in the Faith.

The third thing Proposed was, How  
it could be, he should speak in this  
manner of *Believers*, that they should  
lack this Grace of Wisdom, when as,  
if such, they must be supposed to have  
all true Graces in them: why then  
should he yet say, even of them, if any  
of you lack, &c.

Answer, This expression, to say,  
such and such a Christian, [*Lack*]  
such or such a Grace, is not uncouth,  
nor unusual in the Scriptures; when  
he, (or they) have wanted the Ex-  
ercise of it. For though Christians  
do receive the Principles of all Graces,  
as 2 Pet. 1. 3. yet they may neglect to  
stir up all graces, or may have been  
disused to the exercise of some. Why  
else,

else, and to what end doth the Apostle in the same place stir them up to *Grace to grace*, as in verse 5. And in those cases, a Christian may be said, yea charged to *lack* that *Grace* or *Graces*, which he wants the *exercise* of. For so in the same Chapter ver. 9. speaking of a *Dozed* negligent professor, though *true*, he useth the very language of him, *He that lacketh these things* (as I have elsewhere opened that Scripture) For *Idem est non esse, & non uti*: 'Tis all one for a thing not to be, and not to be used: when the being of a thing is what is ordained for use and operation: Now such a thing is *Grace*; and such a thing if not used, is as if it were not. And the opposition that is between *lacking Grace to Grace*, v. 5. (that is the *exercise* of one *Grace* after another) and *the lacking Grace*, in that v. evidently shews, that phrase to be understood, not of the utter want of the *Grace*, but of the *exercise*.

The *Fourth* thing is, The immediate *Reason* or *occasion*, whereupon the Apostle doth utter himself in such



*Supposition [if any of you lack.]*

This will appear by considering these three things.

First, In respect that he had ex-  
 orted to so hard and difficult a Pra- *Si quis*  
 ice: *to count it all joy, &c.* Which *vestrum*  
 requireth such *high principles*, to be *non potest*  
 sunk in, about the good and benefit *intelligere*  
 Tentations, in the *issue* and *end* *Utilitatem*  
 them; which *principles* must also *Tentatio-*  
 ve been thorowly concocted in *num, po-*  
 their hearts, first, who shall attain to *stuler a*  
 his. *Deo tribui*  
*sibi sen-*

And Secondly, There being many *lum.*  
 or Souls (as of such that were *weak*, *Beda in*  
 and some new Converts) amongst *Locum,*  
 them, whom he wrote to, who might  
 ad did *then* (as many *now-a-days*,  
 at yet are *sincere-hearted*) in the  
 case of their own *weakness*, find  
 ad apprehend themselves so far off,  
 ad remote from such high principles,  
 ad attainments; and therefore up-  
 on *his* thus discoursing, were like  
 to be utterly discouraged; thinking  
 with themselves, (judging them-  
 selves by the *present frame* of  
 their infirm Spirit) both that their  
 state had never yet, nor would ever  
 be

be wrought up to this Pitch. *What to count it all joy!* (think they) is that it, you exhort us unto? Alas! our hearts tremble at the very thoughts of entering into such sudden, and so great tentations, as you here forewarn us of. And of all *graces else*, it is this, of a *Patient suffering frame*, and *Strength of Spirit* thereto, that is and hath been our want. This is it [*we lack*,] now do we know how to manage ourselves wisely, under such Tryals; so as to glorifie GOD; yea, and not shamefully to dishonour him? Nay, if we should fall into such tryals, and sufferings, we are liker utterly to fall away under them, rather than to *rejoice*, when we fall into them.

Further, Thirdly, There might be many *strang Christians* (as to the active part of the life of Christianity) who yet might be so soft as fresh Soldiers, at the first, when such trials come unexpectedly, and thick and threefold upon them; and that they fall into them as *down-falls* and *Protrippers*. And in this dreadful manner he had set them out to them, as impendent on them, as was opened.

And

And even such Christians being surprized, might be at a *loss* at first, in respect of that *Confidence* of Spirit to bear them, till by Prayer and Faith recollecting themselves, they should anew obtain or regain this *Wisdom*. Even strong Christians are apt to be stounded at first, as men are with a great blow, and cannot well stand or keep their ground.

Now unto such (either of these) doth the Apostle in this Language [*If any of you lack*] apply himself; and therein speaks to their very hearts: But especially to the first sort of weak Christians. And indeed speaks their very fears, and most inward thoughts and apprehensions, they had or might have of themselves: And so utters their misgivings of heart in their own language. *Oh I lack those things* says the Soul: [*If any of you lack*] says the Apostle. And it is no small comfort to such, to hear an Apostle, from the immediate inspiration of the Holy Ghost, to suppose, that very true and sincere Christians may thus be *lacking*, and thus surprized.

Thus as to the Removal of their  
main

main *Discouragement*, which was the first thing proposed.

## II. THE DIRECTION.

*Let him ask of God.*

**H**AVING thus spoken their hearts, as to the fears and apprehensions of themselves in respect of their *falling short*, of this high duty of *Joy and Patience*, &c. He now *Directs* them to the *most proper and sovereign Means*, for the obtaining of it, of all other, and that is *faithful instant Prayer*. [*Let him ask of God.*] &c.

And herein also he speaks the hearts of *all true Christians* also, even of the *weakest* : whose refuge in all *their wants* is to *cry to God*, for a supply of what they lack : especially, when they feel or are apprehensive of their *lack*, and want in any *Grace*, that should *help them in time of need*. And look what *effectual supply* of this Grace in *Tentations* all the *Apostles* *persuasions* alone, would not have effected, *That,*

*That, Faith venting it self, in constant and fervent Prayer, will bring in and obtain; and their hearts will in the end, be raised and wrought up unto: So as they shall be able to abound in this Grace also. Weak Faith, when it cannot find in its heart to suffer, or so much as to enter into trials, can yet pray; and so doth beg with desires unutterable, to have this Grace, to be able to suffer these trials, in this joyful manner, as the Apostle exhorts unto. And the weak heart continuing so to pray and importune God, in the end, THIS shall be given him: As here he promiseteth. I shall not enlarge on this further: For when an Apostle shall single forth a MEANS, And that One single One whereby to obtain any eminent Grace: one needs, that means ought to be with all diligence put into use and practice: and so there needs no more to urge it.*

*Onely observe how in this, directive part, he puts them not upon praying, chiefly to have Tentations and trials avoided, or kept off; nor to ask deliverance out of them, (though that is lawful and may be don:) Not a word*

of these, in this his exhortation: but he draws the main, and great intention of their Souls, unto praying for Grace, how to be patient and joyfull, &c. This as to the direction.

### III. HIS ENCOURAGEMENTS TO PRAY.

**H**IS ENCOURAGEMENTS, That by seeking, a *believer shall obtain*, are drawn, first, from that *gracious want and disposition*

*Of God, that giveth to all men liberally, &c.*

As being a God, 1. [That giveth to all men.] And this also is to be limitedly understood, of all those men who thus do, have, or shall apply themselves unto God by faithful and importunate Prayer. For he had said first, *Let him [ask] of God*: And therefore Gods [Giving] here, must be supposed to be a giving to him that asketh. Again, although it be said, that *Faith works Patience*, yet it is prayer,

Cum dicat  
omnibus,  
intelligit,  
qui petunt,  
Calvin in  
Virba.



prayer, that fetcheth and brings down the power from God into the heart, that works both *Faith* and *Patience*, and all. *Prayer* is the *Midwife*, by which, *Faith* the *Mother*, brings forth *Patience* in the heart.

II. His gracious disposition in giving, is further set out.

1. That he giveth *liberally*. The word *αἰσῶς*, both signifies a *free-hearted giving*, in a pure way of simplicity of heart; as being neither moved by any respect in us, as of worthiness, or the like: But *singly* and *simply* out of such *motives* and *considerations*, as are in his own heart, and which is his own great and gracious *Divine Nature* prompts him to: *Freely*. We generally use to say, [*out of his free Grace*,] which comes all to one, with the import of the word, which the Apostle useth here. Therefore make *that Grace*, as thy plea to him in thy Prayers for it, or whatever else thou seekest at his hands.

2. It signifies *largely*, *abundantly*, *liberally*, [*Richly*] as the word is used in 2 Cor. 8. 2. And so translated there. You have both in that passage of *Da-*



vids, 2 Sam. 7. 21. According to  
thine own heart (there's freely or sim-  
ply) hast thou done all these Great  
things. There's liberally.)

## AND UPBRAIDETH NOT.

**T**hat's a second property or dispo-  
sition in God and his giving:  
The sense whereof is, First, that when  
he hath given liberally, never so of-  
ten, nor so much, yet he upbraids  
not, as men are wont to do. Among  
men, he that is most liberal, yet if  
the same man he hath formerly given

\* Nec ex-  
Probat]  
Hoc addi-  
tum est.

No quis  
deum se-  
pius adire  
metuar;  
qui ex H-

minibus maxime sunt liberales, tamen si id eundem cui-  
piam juvari se postuler, priora beneficia con manorant:  
atq; ita excusant In Postum. Calvin in ye. 17. Vel ce-  
ideo addit ne quis d. u n sepius adire vereatur (Calvin's ve-  
ry words) non ne enim dicit, jam toties dedi: qd ad-  
huc me obtundis? Ut solent homines, etiam qui maxime  
sunt liberales (Calvin's very words again). Sed Deus n. est  
Fons in exhaustus ita ad dandum, modo petis sicut oport-  
et, paratissimus, imo ipse ultro nos invitans ad semper  
petendum, &c. Estius in verba.

unto, will come often to him to be  
relieved, in the end, he (at least) will  
excuse himself, or else say, Why do  
you come so often, thus again and again?

Which is a tacite and implicate way  
of upbraiding or insinuation of fore-  
gone benefits. Surely, \* Calvin, and

Thou, from him, have hit it: who  
put this scope and drift upon this  
clause, *Thou woman should be afraid,*  
*or solicitous to come,* though never so  
often, to this free and generous Giver:  
not be discouraged within himself, that  
he should need to come so often to  
him; nor forbear to continue his in-  
cessant importunities, though it be ne-  
ver so long a time, ere he obtain.

And thus understood, it is as if he  
had said, *God is so free, so simple-  
hearted and liberal in giving, as the  
lofter you come, the welcomer; espe-  
cially when for Grace: yea, HE*  
hereby invited us of his own free heart  
to come *always*; to ask, and pray con-  
tinually and incessantly, as that Pa-  
rable, Luk. 18. 1. made on set pur-  
pose, shews. So then, a frequent,  
constant, importunate continuing in  
prayer to obtain, is hereby exhorted  
unto.

A second scope in his adding this  
clause is, That though we find, that  
God doth indeed upbraid importunate  
men for their sins (as Christ those Ci-  
ties) yet he never did, or ever will do  
any sinners, in this case wherein it is

proposed; namely, *when they shall come and humble themselves for their sins, seeking for more Grace, to help in time of need against their corruption; and this, much rather then for deliverance, from or out of troubles:* in this case, he will not twit them with any of their unworthiness that hath been past: He will pass by their iniquity, and not upbraid them. And this is a great encouragement indeed. For the guilt of sin, and former ingratitude, do above all things, deter men from coming to God, least He should remember their iniquities, and upbraid them, with them.

*And it shall be given him.*

**H**E follows and confirms this hope of obtaining with this sure and certain promise [*And it shall be given him.*] For when the Souls of men, being made thorowly apprehensive of their own wants of a Grace, are carried forth (to choose) to seek for Grace, on such or such a gracious disposition, and that before, and above all deliverance out of the trials they are in (as was afore

(asore observed, the Apostle had directed:) In this case, God (that is the God of all Grace) is the most ready giver of Grace, that he is of any thing else. There are no requests more pleasing to him, or that suit his divine, and blessed disposition, so, as THIS doth of praying for Grace as thus, *Aggh.* For the bestowing and giving of Grace, thus prayed for, doth tend, above all things else, to the glorifying of himself: And it is the ayming thereof, that must and doth carry out such an heart, to make this, to be the Top and chief of its most earnest petitions. The God of Grace is the most free of Grace. Thus Christ says, if ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give [THE HOLY SPIRIT] to them that ask him? our Apostle hath also told us, that though the Spirit that is in us lusteth to envy, that yet God gives more Grace: that is, a counterpoise of Grace unto that lust, unto all them that humbly seek for it, as Chap. 4. 5. 6. 7. Do ye think that the Scripture saith in vain, the Spirit

that dwelleth in us *superb* to *envy*?  
 But he giveth **MORE GRACE**. He  
 resisteth the *prond*, but giveth Grace to  
 the **HUMBLE**.

I shall now go forth of my Text, but  
 to fetch in *one thing*. I observe when  
 the Apostle particularly comes to that  
 part of his Prayer made for the *Colos-*  
*ssians*, that they might have all *Patience*  
*and Long-suffering with Joyfulness*  
 (which exactly agrees with what is the  
 matter exhorted unto in this Text;) He  
 implores the *Glorious power of God*, in  
 these words, 1 Col. 11. *That ye may*  
*be strengthened with all might* [at-  
*tending to his Glorious Power*] *unto*  
*all Patience and Long suffering with*  
*Joyfulness*. And to draw and fix your  
 hearts on this *Glorious Power of*  
**GOD**, and point your prayers there-  
 to, is the thing, which I mean and in-  
 tend.

And indeed the consideration of  
 this *one thing* will have a general in-  
 fluence into *ALL* those three *Heads*,  
 have been treated of in this last fourth  
 1. *Head*. *Section*. As first, it may be no great  
 wonder if many of us have been so  
 deficient,

*deficient, and Lacking in this Grace:* For it is not an *Ordinary Power*, such as in ordinary walking holily, doth assist us, but a *Glorious Power* is requisite to perfect this Grace: which argues this to be so *difficult an exercise* above any other; and that our Natures are infinitely remote from it, of our selves: which we not minding, nor considering, have not perhaps, with answerable vehemency implored the aid of so great a *Power*. And secondly, this gives us a *clear reason*, why *prayer*, of all other *means*, should be directed by the Apostle, and extraordinarily set upon by us, as the most *effectual*, yea, as an *only means* to obtain this. For seeing that Power lies out of our selves, in GOD, which must effect this in us; then surely nothing can be judged so prevailing as *Faith and Prayer*, which are the *Graces in*, and by which the Soul going out of it self, in a sense of its utter insufficiency, supplicates the Grace in Gods heart, to exert this power, of his good pleasure, and so draw it forth, and bring it down into the *Heart*. And then thirdly, This gives us the highest *encouragement*, that we may

2. *Head.*

3. *Head.*

may obtain this perfect work of it; however remote from it, the present temper of our Spirits may seem to be to us: Seeing that no less then such a glorious power is requisite to effect it in the strongest Christians; And a power so glorious is able to work it in the weakest.

Ephes. 4.

47.

Let us Pray therefore with all vehemency, for our selves, as the Apostle did for those *Colossians*, that this glorious power may come upon us, and strengthen our inward man, (as 'tis elsewhere) with all might, which might in us, is the effect of that power in God, as the cause.

For as this Patience is to be an [All Patient,] or else it hath not its perfect work: so this Might, it must be an [all might] you must be strengthened with, unto such a Patience, or you will not be perfect at it. That Might you had in such or such a Trial will not serve to strengthen you against the next trial that shall come: But you must still have a new special might for every new trial. Your dependance therefore, is great upon God, for this perfect work of Patience: And yet your encouragements are



are great. For as it must be, that if God will please to strengthen us, under any great unusual Temptations, that he should put forth no less then this [*Glorious power*:] So we have heard, how, in our Apostle, he hath promised, *he will give us and give it freely and liberally* to them that make it their main, constant, earnest business, to ask it: And therefore, his Grace, if applied to, is engaged to put this **POWER** forth.

It cannot but be a great support, to a weak heart, that finds it self so remote and distant from such a work of *Patience*; and weak also in comparison of finding such an inward might, that it should have Ground and Cause to think and to believe, that Gods glorious power is engaged most freely, to be abundantly and readily put forth, if continued to be sought unto. Why, this, says the weak heart, will do it: namely, this glorious power; And I have found by some Tryals already, that the strong God and a weak heart will be too hard for any thing; yea, for the whole World.

And therefore, when you think your present trials, that are come upon you, far greater then you can bear, think withal of the glorious power of God, that is at hand to help you. 'Tis a great word, That, his [*GLORIOUS POWER*:] A greater attribute could not have been named or found out for our comfort. And is a word of vertue, force and power, to hearten to, or against any thing whatever. 'Tis true, thy present trial may be, and is above that inward strength, which serves and hath served hitherto, to all thy graces, in thy ordinary

dinary walkings with God, holily and sincerely. A child may by its ordinary strength be able to walk up and down a room, by stools (suppose) supporting it, without any other extraordinary help; But if it be to go up a pair of stairs, the strength that enabled it to these lesser performances, will not be sufficient thereunto: He must be carried and held up in the arms of those that are strong and mighty. And so it is here. That other part of our Christian obedience, the active life of a Christian (prayed for by the Apostle in that place to the Colossians also) whereby he walk fruitfully, &c. as in the seventh verse of that chapter, requires indeed Gods power, for by it, it is, we are kept unto salvation, all along: But when it comes to Patience, and Long-suffering, and **ALL PATIENCE**; and that such a trial comes, as will try all Patience in you, then it is He makes mention of that glorious Power, and not afore: For it must be no less that must go to that, then Gods **GLORIOUS POWER**. And the promise therefore is (in such a case) that the **SPIRIT OF GLORY** shall rest upon us; and not the Spirit of Grace only, as 1 Pet. 4. Relieve and comfort therefore your selves with these things, and especially with this: That as your trials abound, so this glorious power of God will abound also, towards you, for your support, Amen.

E. I. N. I. S.

Gloried over Sabbath evening  
4 May 1828. Magdalen St.  
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